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PRIMA,

THE
FIRST THINGS,

In reference to

The Middle and Last Things:

Or, The Doctrine of

REGENERATION,

THE

NEW BIRTH,

The very beginning of a godly life.

Delivered by

ISAAC AMBROSE,

Minister of the Gospel at PRESTON in
Amounderness in Lancashire.

I COR. 5. 17.

If any man be in Christ, he is a new creature: Old things are passed away, behold all things are become new.

L O N D O N :

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M D C L.

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To the Worshipful, The
MAYOR, ALDERMEN,
 And other
I N H A B I T A N T S
 I N

The Town of *Preston* in *Amounderness*.

T*He Apostle Peter knowing (as he* 2 Pet. i. 14, 15
* Si M. T.
saith) that shortly he was to put off Ciceroni tanta
fuit cura de
sua republica,
ut scripsit in
lib. de Amici-
tia.---Mihi
autem non
minori curæ
est qualis
resp. post
mortem me-
am futura sit,
quàm qualis
hodie est :
 that his tabernacle of the flesh, as Multò magis
incumbat mihi
cura de anima-
rum salute ut
bene cedat illis
postquam ego è
vivis exiero,
ut jam ante
obitum meum.
 our Lord Jesus Christ had shewed
 him ; *he therefore* endeavored that Gods peo-
 ple, after his decease, might have those things
 he taught them always in remembrance : *And*
thus it came to pass, that to this day we have that
portion of holy Writ which he then left in writing.
If Peters practice be imitable in this kinde, I sup-
pose the same duty lies on * *me. Revelation I have*
none, but many stiches and infirmities, which I take
to be fore-runners of my departure hence. Some
things, and amongst the rest, these First Things,
I have

The Epistle Dedicatory.

I have taught you ; what remains now, but that after my decease you might have these things always in remembrance ? To that purpose, the same I delivered once to your ears, I now present to your eyes ; as you were then pleased to hear them, so I trust you will now peruse them : Onely one thing you may please to observe through this Treatise, That whereas in the Name of Christ I often Beseech, Exhort, Command the unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do any thing of their own strength or power ; but because Jesus Christ, in Exhorting, Entreating, Commanding, puts forth his own power, and his own strength to enable them. While Paul exhorted the Goaler to believe in the Lord Jesus, that he might be saved, God enabled the Goaler to believe. Life and power is conveyed to the soul, in Gospel-Commands and Exhortations. While Ezekiel prophesied over dead bones, breath came into them, and they lived : so while the Prophets of the Lord do preach over sinful impenitent hearers, who are like to the Prophets dry bones, the breath of Heaven, the Spirit of the Most High, in the Ministry of the Gospel, enters into them, and so they are made new creatures, and see the Kingdom of God.

The Epistle Dedicatory.

God. *I have no more to say, onely I beseech God
you may receive a Blessing by these poor labors upon
your poor souls: it is the hearty Prayer of*

Yours to be commanded

in all Christian

Services,

Isaac Ambrose.

To

To his worthily much esteemed Friend,
Mr. Isaac Ambrose.

S I R,

I Have perused your hearty *Travel* in this happy Birth; and therein (I dare say) as your *industry and skill*, so your interest and birthright, your Labor either way. This *subject* could not be so well *handled*, if not *felt*; he must himself be *subject*, as well as *Author*, that doth it so well. No man can be here *Eloquent*, unless *Experient*; *Propriety of Title*, can onely here give *Propriety of Language*: How like the motion, the language of a Puppet in a Play is the best Pulpit-Pageant in this *Theame* of the uninteressed man? My Prayer is that of the Apostle, That all of us Ministers *may be (herein) able to comfort others, by the same comfort wherewith we our selves are comforted of God*: And what comfort like this, that makes us, with the woman, *forget all our sorrows, for joy that the childe is born*? What is it (otherwise) to be *born to learn*, if we *learn* not thus to be *born*? *Wisdom* (saith *Solomon*) is *good with an Inheritance*; how good is this *wisdom* then, that by this *New Birth* not onely *preserves*, but *intitles* to that *Inheritance of the Saints in light*? Wherein, that this your *birth* of that *Birth* may be to many *Generations fruitful*, is the Prayer of

2 Cor. 1. 4.
John 16. 21.
Eccles. 7. 11.
Col. 1. 12.

Your true Friend,

CHARLES HERLE.



THE
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To the Reverend A U T H O R, on his learned
T R E A T I S E S

Intituled,

Prima , Media & Ultima,

T H E

First, Middle and Last Things.

THe *First*, and *Last*, and *Middle* Things : What more ?
Thus the well-furnish'd Scribe out of his store
Brings new and old. The *First* Things lay the Ground,
The *Middle* Build thereon ; By th' *Last* All's crown'd.
By the *First* Things Christians begin to live ;
The *Middle* Things a further progress give
In Spiritual life ; by th' *Last* they live for ever :
Those things that God hath joyn'd, let no man sever.
The *First* Things wrought in me (Lord !) let me finde,
And to the *Middle* so direct my minde,
That when the *First* and *Middle* Things are past,
I may enjoy my hopes ; The Best at *Last*.

T.W.



The new Birth.

JOH. 3. 3.

Except a man be born again, he cannot see the Kingdom of God.



WE read in the former Chapter, John 2. 23. *When Jesus was at Jerusalem, at the feast of the Pasover, many believed in his name when they saw the miracles which he did:* Amongst those many, here is one of them (saith St. Austin;) what one? of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; Have any of the Rulers, or the Pharisees believed on him? But howsoever it seem thus unlikely unto us, the Spirit of God bloweth where it listeth; here is amongst many believers one Nicodemus, and he is a man of the Pharisees, a Ruler of the Jews; a Jew, a Ruler, a Pharisee, God is able even of these stones to raise up children unto Abraham; yea, we see here (be they never so stony) our Saviour melts one of them with a miracle, and by a new birth he will make him a son of Abraham indeed. A miracle brings him to Christ, and Christ brings him to a new birth: The first Nicodemus confesseth, Rabbi (saith he to our Savior) we know that thou art a Teacher come from God, for no man can do these miracles that thou dost, except God be With him. The second our Savior affirmeth, as if he had answered, to say, I am sent from God, and not to be born again, will never help thee to Heaven; thy confession is right, that I am sent from God, but thy conversation is wrong, that art not born again: thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me Rabbi) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these first things, this text, this A, B, C, of Christi-

Ioh. 2. 23. Nicodemus ex his erat qui crediderant in nomine ejus, videntes signa & prodigia quae faciebat. Aug. Tract. in Ioan. Ioh. 7. 48. vers. 1. Luk. 3. 8.

vers. 2.

an Religion, *Except a man be born again, he cannot see the Kingdom of God.*

In prosecution of which words (all tending to this one point of the *new birth*) we shall follow the order set down by the Holy Ghost, where is,

1. The necessity of it, no going to heaven without it, *Except.*
2. The generality of it, every man is bound to it, *a man.*
3. The maner of it, how a man is wrought in it, he must be *born again.*
4. The issue of it, what effects are annex to it, *the Kingdom of God, and sight of that Kingdom ; a man that is born again shall see the Kingdom of God; and, Except a man be born again, he shall not see the Kingdom of God.*

These be the branches, and of every of them (by Gods assistance) we shall gather some fruit for the food of your souls. The first branch is the first word, *Except.*

Except]

THis *Except* is without exception, for unless we are new born, there is no going to Heaven : before we live here we are born, and before we live there we are new born ; as no man comes into this world, but by the first birth, so impossible it is that any should go to Heaven in another world, but by the second birth : And this gives us the necessity of Regeneration.

Doct.

Except a man be new born, he can never be saved. It is our Saviors speech, and he confirms it with a double asseveration, *Verily, verily, I say unto thee.* Twice *verily*, which we finde not any where but in *S. Johns Gospel*, and no where in the Gospel so oft as on this argument : how then should we disbelieve this truth, where we have such a witness as Christ, such a testimony as his *Verily, verily, I say unto thee?*

Rapert. in loc.

Again, God the Father thus counsels, not onely *Nicodemus*, but all the Jews of the old Church, saying, *Make you a new heart, and a new spirit, for why will you dye, O house of Israel?* Ezek. 18. 31. Notwithstanding all their priviledges (for they are *Israelites, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promi-*

Ezek. 18. 31.

Rom. 9. 4.

promises, Rom. 9.4.) Yet here is one thing necessary, that must crown all the rest; they must have a new heart, and a new spirit, that is to say, they must be new born, or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, *Why will ye dye, O house of Israel?*

And yet again, not onely the Son and the Father, but the Holy Ghost too will avouch this truth; *He that hath an ear, let him hear what the Spirit saith unto the Churches; And what's that? To him that overcometh — Will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name,* Revel. 2.17. and 3.12. The meaning is, he that is new born, and so overcomes sin Gods Spirit will give him his grace, the white stone, and his Kingdom, the new Jerusalem, and a new name, the name of filiation (saith a Modern) whereby truly he is called the new born Son of God. See here how old things being done away, all things are become new; by a new birth man hath got a new name, a new inheritance: and therefore as the Spirit, so the new birth is called a fire, that purgeth away dross, and makes souls bright and new, so that we must pass thorow this fire, or no passage into Paradise.

Nor is this Doctrine without reason or ground.

For, Except by the second birth, man is first unholy, and therefore most unfit to enter into Heaven: *Without holiness no man shall see God,* Heb. 12. 14. And what is man before he is new born? if we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, burthened with gluttony, boyling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: Or should we take a more particular view, every faculty of the soul is full of iniquity, the understanding understands nothing of the things of God, 1 Cor. 2. 14. the will wills nothing that is good, Rom. 7. 18. the affections affect nothing of the Spirit, Gal. 5. 17. In a word, the understanding is darkned, the will enthralled, the affections disordered, the memory defiled, the conscience benumbed, all the inner man is full of sin, and there is no part that is good, no not one. But what say we of the body? sure that is nothing better,

ter, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? the head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths: Come we lower, the heart lodgeth lusts, the hands commit murder, the feet run to evil, all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a *new birth* to a man in this case? Can he enter into heaven, that savours all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new moulded, and sanctified, or he is *excepted*; *Except a man be new born.*

Secondly, *Except*] This, and man, is Gods enemy; no greater opposition than betwixt God and a sinner: Consider we him in his essence, or in his attributes? in his essence he is called *Jehovah*, both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is *ataxy*, disorder, confusion, a not-being; and God is order, perfection, holiness, an absolute and a simple being: in respect likewise of his promises, wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth *storms and tempest, fire and perdition* to the unregenerate: and thus his name and nature is altogether opposite to sin and sinners. But view we those attributes of God, I mean his Justice, truth, patience, holiness, anger, power: his Justice, in punishing the impenitent according to his deserts, his truth effecting those plagues which he hath spoken in his time, his patience forbearing sins destruction, till they are grown full ripe, his holiness abhorring all impurities, *He cannot behold iniquity*, his anger stirring up revenge against all offered injuries, his power mustering up his forces, yea all his creatures against his enemies; and what can we say, but if all these attributes are at enmity with sinful man, woe worth to man because of offences! better he had never been born, then not to be *new born*; alas! what shall become of him? Can he that is Gods enemy see God in his glory? no, there is no way but one, *Except he repent, Except*] *he be born again.*

Ephes. 2. 12.

1 Cor. 5. 17.

Thirdly, *Except*] by a new birth, man is *without Christ*; for *If any man be in Christ, he is a new creature*: And if he be not in Christ,

Christ, what hopes of that man? It is onely Christ that opens Heaven, it is onely Christ that is the *Way* to Heaven; besides him there is no *Way*, no *Truth*, no *Life*; and if we be in him, *as the branch in the vine*, it is of necessity that we bring forth good fruit: Upon these terms his death is effectual, if we become new *creatures*; or otherwise, all his Merits (his blood that was shed, his body that was crucified, his soul that was agonized) they are nothing unto us, we nothing bettered by them: he dyed for all, but his death is not applyed, his Kingdom is not opened, save onely unto them that have learned and practised this rule of *Exception: Except* *a man be born again.*

Fourthly, *Except before Excepted*, a man is a very limb of Satan, a childe of darkness, and one of the Family of Hell. Consider this, ye that are out of the state of Grace, in what miserable thralldom is your souls? Should any call you servants, or slaves of Satan, you would take it highly in disdain; but take it as you please, if you are not regenerate, you are in no better case. Paul appeals to your own knowledge, *Know you not that to Whomsoever you give your selves as servants to obey, his servants ye are to Whom ye obey?* Rom. 6. 16, 23. If then ye obey the Devils suggestions (which you do being unborn) what are you but the Devils servants? And if he be your Master, what is your wages? You may see it in the last verse, *The wages of sin is death*; death of the body, and death of the soul, death here, and death hereafter in Hell fire. Alas, that Satan should have this power on man! that he who is the enemy, and means nothing to a sinner but death and damnation, should be his Lord, and Tyrannize it over him at his own will and pleasure! Would any man be hired to serve Lyons and Tygers? And is not the Devil *a roaring Lyon, walking about, and seeking Whom he may devour?* 1 Pet. 5. 8. To serve him that would devour his servant, is a most miserable bondage; and what pay can one expect from Devils, but *roaring and devouring*, and tearing souls? In this plight are the *servants of Corruption*, slaves of Satan, so I rightly call them; for, *Of Whomsoever a man is overcome, even unto the same is he in bondage,* 2 Peter 2. 19. To winde

Psa. 15. 1, 3, 5.

up this point; *Lord, who shall dwell in thy Tabernacle? who shall rest in thy Holy Mountain? If we believe David, Not he that slandereth with his tongue, or doth evil to his Neighbor, — Or giveth his money upon Usury, or taketh a reward against the innocent: No, such are servants of Satan, and here is matter of Exception against them; Except a man be born again, he cannot see the kingdom of God.*

The sum of all: *Without Regeneration no Kingdom; for, whether we consider man in regard of himself, or of God, or of Christ, or of Satan, he is (Except he be new born) unholy, Gods enemy, out of Christ, in Satan.*

Use.

And if the *New Birth* be thus necessary; how should we

(a) Thus is the language of God; I said, Behold me, to a nation that was not called by my Name, Isa. 65. 1.

(b) Thus whilest the Minister speaks its Christ comes with power in the word, Eze. 18. 31.

(c) Pray, because God bids you pray, it may be he will come in when you pray. When Simon Magus was in the gall of bitterness, Peter bid him pray *Act. 8. 22.*

(d) Not that we can wait by a power of our own, but he that saith, *Therefore will the Lord wait, that he*

(a) labor to be born again? I mean not as Nicodemus, to enter into our mothers womb again, and be born; It is not the seed of man in the womb of our Mother, but the seed of Grace in the womb of the Church, that makes us blessed: and if we are thus born by Grace, then are we sanctified, made Sons of God, Heirs with Christ, over whom Satan can have no power at all. Now then, as you tender your souls, and desire Heaven at your ends, (b) endeavor to attain this *one thing necessary*: (c) Lift up your hearts unto God, that you may be washed, justified, sanctified in the Name of the Lord Jesus; and that by the Spirit of God you may walk in new ways, talk with new tongues, as being new creatures, created unto good works. Thus would you (d) wait on God in his way, I trust the Lord in mercy would remember you, and his Spirit would blow upon you. and then you would finde and feel such a change within you, as that you would bless God for ever, that you were thus born again: Otherwise, how woful are you, considering this bar in heavens door, to keep out the unregenerate. *Except] Except a man be born again, he cannot see the kingdom of God.*

may be gracious to you, Isa. 30. 18. He draws, and gives a power to wait on him, and he comes in when he hath waited the fittest time.

Thus far of the *Exception*; we now come to the *Person*, that is

is a *Nisi prius* in the front, *Except* : This is the party that must prosecute the cause, *a man*.

A man]

AND this *man*] is every man, and every part of man : It implies all men, for all are bound to it, and all man ; for all the parts of his body, and all the powers of his soul are to be renewed, or he cannot be saved : The word then is general, whether we respect *genera singulorum*, the kindes, all men ; or *singula generum*, the *Individuums*, all man, or all the parts of man, body and soul.

We will first begin with the kindes : *All men* (or all *mankinde*) must be regenerated before they be saved ; not one of all the sons of *Adam* that shall ever go to heaven, *except he be born again* : may your contemplations (guided by Gods word) go into that Paradise above, there walk the streets, behold the towers, view the subjects, *from the one end of heaven to another*, and whom finde you there ? Not one that lives and dyes in sin ; there is not in it , nor shall enter into it any thing that defileth, neither what-
 soever worketh abomination, or maketh a lye, Revel. 21. 27. yet if such repent them of their sins, *the gates shall not be shut against them*, all the Saints that now walk in the light of it, were sinners ; but first they were purged by the Lamb, and sanctified by the Spirit ; first they were regenerated, and so they were saved.

You may object, If all men that go to heaven must be *new born*, what shall become of infants, that dye ere they be born ? Can a man enter the second time into his mothers womb, and be born ? (said *Nicodemus*) But can a man enter into the second birth in his mothers womb (say you) and be *born again*, before he is once born ?

I answer [*to be born again*] supposeth to be once born indeed ; therefore according to the letter, our Savior speaketh of a *man* already born into the world, that he must be *born again*. But if we seek out the sense [*to be born again*] (as our Savior interprets) is to be born of water and of the Spirit ; and so may Infants not born into the world be *born again*. Thus we read of *Jeremy*, The Word of the Lord came unto him, saying, Before I
 formed Jeremi. 1. 5.

Luk. 1. 15.

formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee, Jer. 1. 5. And thus we read of John the Baptist, the Angel of the Lord saying of him, that He should be filled with the Holy Ghost, even from his mothers womb, Luk. 1. 15. By these examples we see what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be observed by us.

* *Quindecim
patres proposuit
Bellarminus.
Tomo secundo
lib. 2. de
effectu Sacra-
mentorum.
cap. 3.*

*Hook. Eccles.
Polit. l. 5.
sect. 59.*

*Aquin. 3.
part. quæst.
68. art. 2.*

You may yet object, [*to be born again*] is (saith our Savior) [*to be born of water and of the Spirit* :] now *water* is the outward Baptism, and *the Spirit* is the inward grace (thus * all Ancients have construed this text, saith Hooker) but children not born (howsoever they are sanctified by the Spirit) they cannot be baptized with water, and therefore they cannot see the Kingdom of God.

Psal. 148. 12.

I answer : In cases of extremity, or impossibility, if actual Baptism be wanting, vocal is enough, and thus far some of our adversaries grant us ; *Though it be wanting indeed* (saith Aquinas) *yet Baptism in desire is sufficient to salvation* : And to this end he cites Austin, saying, *Sanctification may be without Baptism, and Baptism without Sanctification* ; if Sanctification be, though Baptism be not, it avails to salvation ; but if Baptism be, and Sanctification be not, it avails nothing at all. Our conclusion is this, *All men* (or all mankind) *yong men and maidens, old men and children*, all must be regenerated, or they can never see the Kingdom of God.

Doct. 2.

Secondly, as *all men, so all man*] all the members of his body, all the faculties of his soul. Sanctification (if saving) must be perfect and entire, though not in respect of degrees, yet in respect of parts ; every part and power of body and soul must have its part of sanctification, though no part his full perfection, before the dissolution of our earthly tabernacles : Hence (say Divines) there is a regeneration or sanctification (it is all one) *inchoata* and *consummata* ; *inchoata*, begun in this life, *consummata*, perfected in that other : and of this saith our Savior, Matth. 19. 28.

Matth. 19. 28.

Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel : we speak not of this Regeneration, but of that which brings to this, for we must be regenerated here, or have no part there with God in his glory. And

And should we consider *man* in his parts, every part must bear a part in this birth; his *body* must be regenerated, his *soul* must be renewed: we will begin with the *body*; *As you have yielded your members servants to uncleanness, and to iniquity unto iniquity, even Rom. 6. 19. so now yield your members servants to righteousness, unto holiness, Rom. 6. 19.* As every member of the *old man* is full of sin, so every member of the *new born man* is to be renewed by grace: To instance in some of them; *The heart*, that in the *old man* is full of *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*; in the *new man* it is the member that must first be renewed, here grace first seats it self, and after is dispersed over all; as in natural generation the heart is first framed, so in spiritual regeneration the heart is first reformed. Some call it the first mover of all mens actions, for as the first mover carrieth all the spheres of heaven with it, so doth the heart carry all the members of the body with it: and therefore it is, that the *new man* begins first with his heart; for if that fountain be right, all the streams of his desires, purposes, affections, speeches, actions, conversations, run sweet, and clear, and pleasant. Again, *the eye* that in the *old man* is the Broaker, that goes between the heart and the object, to make up the sinful bargain, that which our Savior calls *an evil eye*, *S. Peter, an adulterous eye*; in the *new man* it must be exercised on other objects, *I made a covenant with mine eye (saith Job) why then should I think upon a maid? I will lift up mine eyes unto the hills (saith David) from whence cometh mine help.* Again, *the ear*, that in the *old man* is stopped against the voice of the Charmer, *charm he never so wisely*; or if it be open, like Deaths Porter, it lets in sin and Satan at every occasion; in the *new man* it must be the gate of life, or the door of faith; therefore there is not a member that the devil more envieth than the ear, as we see in the man possessed with a deaf Devil, *Mark 9. 25.* who possessed that sence, as the most excellent, to hinder him from hearing. Again, *the tongue*, that in the *old man* is a *World of iniquity, that defileth the whole body, that setteth on fire the course of nature, and is set on fire on hell*; in the *new man* it must be the trumpet of divine praise, or (as David calls it) *the pen of a ready Writer*, uttering onely those things which the heart enditeth in sincerity and truth. To sum up all in one, *the heart* is it, where grace begins first, and is felt last; and therefore saith God, *Son,*
C give

Matt. 6. 23.

2 Pet. 1. 14.

Job. 31. 1.

Psal. 121. 1.

Psal. 58. 5.

Mar 9. 25.

Iam. 3. 6.

Psal. 45. 1.

- Prov. 23. 26. *give me thy heart*, Prov. 23. 26. and therefore prays David,
 Psal. 51. 10. *Create in me a new heart*, Psal. 51. 10. and therefore wills Solomon,
 Prov. 4. 23. *Keep thy heart with all diligence, for out of it are the issues of life*, Prov. 4. 23. Would any man that is regenerate encounter sin in his heart, it were impossible to break out into action; would the heart of any man that is *born again*, but meet sin with this Dilemma, If I commit this sin, I must either repent, or not repent for it; if I do repent, it will cost me more heart-break, and spiritual smart, then the sensual pleasure can be worth; If I never repent, it will be the death and damnation of my soul: sure this thought conceived, and rightly followed in the heart of the regenerate, would be enough to crush sin at the first rising of it; and so it is, for if he be regenerate, he doth not sin, *whosoever is born of God doth not commit sin*, 1 Joh. 3. 9. He is moulded anew, and all the members of his body are conformed to the sovereignty and rule of grace, yea *his body is preserved blameless, holy, acceptable unto God*; it is a *member of Christ, the temple of the Holy Ghost*: Happy man that is blest with this body! Sure a man thus *born again, he shall see the kingdom of God*.
- 1 Joh. 3. 9. *Consuetudinaliter, delectabiliter, serviliter, & illustabiliter*
- 1 Thess. 5. 23. *born again, he shall see the kingdom of God*.
- Rom. 12. 1. Secondly, as the *body*, so the *soul* of this man is to be renewed by grace; *Therefore glorifie God in your body and in your spirit*, (saith St. Paul, 1 Cor. 6. 20.) the body and the spirit must both glorifie God; and as all the parts of the body, so all the powers of the soul.
- 1 Cor. 6. 15, 19.
- 1 Cor. 6. 20.
- Ephes. 4. 18. First, *the understanding*, that in the *old man* is *blinde and ignorant* about heavenly things, or howsoever it may know many things, yet never can attain to saving knowledge; in the *new man* it must be anointed with the *eye-salve* of the Spirit, inspired with the knowledge of Divine truths, especially with those sacred and saving mysteries which concern *the kingdom of God*. Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverse in the ways of godliness; in the *new man* it must prove and approve what is *the good, and acceptable, and perfect will of God*; yea, it must attend and be subordinate to the grace of God, *sith God indeed, and God onely works in us both the will and the deed*, Phil. 2. 13. Again, *the memory* that in the *old man* is slippery in the things of God, or if naturally good, yet not spiritually useful, in the *new man* it must be sanctified to good performances; and although it cannot encrease
- Rom. 12. 2.
- Phil. 2. 13.

encrease to a greater natural perfection (for grace doth not this) yet the perfections it hath must be straight, and right, and guided to God-ward, *Remember the Lord thy God, saith Moses, Deut. 8.18.* Again, *the conscience* that in the *old man* sleeps and slumbers, or if it be awake, tears and roars, as if a legion of Devils now possessed it; in the *new man* it must be calm and quiet, and yet not sleep or slumber, but rather in a friendly loving maner check and control wheresoever sin is, yea never be quiet, till with kinde and yet earnest expostulations, it draw the sinner before God to confess his fault, and to seek pardon for it. Again, *the affections* that in the *old man* are sensual, inordinate, bewitched, and set on wrong objects; in the *new man* they must be turned another way. *Mary Magdalene* (you know) was given to unclean lusts, but the Lord diverted this sinful passion, and so she became penitent, and thirsted after grace: To sum up all, all must be renewed, *the understanding, will, memory, conscience, affections.* Deut. 8.18.

But to feel more of their sweetness, I will pound these spices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, observe (I pray) these passages:

First, I say, in the *new man* the understanding must be renewed; so the Apostle, *The new man is renewed in knowledge*, Col. 3.10. and this knowledge implyes two habits, Col. 1.9. *Wisdom* and *Prudence*, Col. 1.9. First, *Wisdom*, and that is speculative: Secondly, *Prudence*, and that is practical: By the one the childe of God having the eyes of his minde opened and illightned, doth see the mysteries of salvation, the secrets of the Kingdom, the whole Councel, and the wonders of the Law of God; by the other he is enabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the practice of piety, and the experimental passages of a Christian man: If we consider the first (*Wisdom*) how is it possible that a man unregenerate should know the mysteries of salvation? It may be he may go as far as the power of natural discourse, and light of Reason can bear sway, he may be furnished with store of rare and excellent learning, and yet for all this want the true knowledge of *spiritual Wisdom*: Why so? Because

Prudentiam.

cause all his knowledge, like the light of the Moon, is discharged upon others, but never returns and reflects upon his own soul; he should know, but knows not the darkness of his own understanding, the disorder of his own affections, the slumber of his own conscience, the deadness of his own heart; but the *man* regenerate (know he never so little) he hath the *saving-knowledge*, and in this he exceeds the greatest Rabbies, the profoundest Clerks; he onely knows God with a stedfast apprehension, he onely knows himself a most mean, base and contemptible thing; his *new birth* hath learned him how wicked a creature he naturally is, and therefore in that respect is he odious to himself, and loathsome in his own eyes: Or if we consider the second (*Prudence*) How is it possible that a man unregenerate, should experimentally know the practice of piety in a Christian course? Should we instance in this mystery of *Regeneration*; Here is one *Nicodemus*, a ruler of the Jews, and a teacher of Israel; yet, as learned as he was, if he confer with Christ about the salvation of his soul, he is strangely childish, and a meer infant; tell him of the *new birth*, and he thinks it as impossible, as for an old man to return into his mothers womb, and be born again: The natural man cannot discern the operations of grace, he knows not that dark and fearful passage, which leads from the state of nature (through strange terrors and torments of soul) into the rich and glorious happiness of the kingdom of Christ; whereas on the contrary, the regenerate man (that hath had the experience of the power of godliness upon his own soul) he can see and judge of the light of grace, he can taste and relish of the fruits of the Spirit; and hence it is, that many a silly one (man and woman) whom the worldly-wise pass by with scorn and contempt, are often in spiritual affairs more wise and learned then the learnedst Doctors.

Rectitudinem
Promptitudi-
nem.

Rectitudinem.

Secondly, the Will must be renewed; and this will of the regenerate contains two things, Rightness and Readiness: It is first rectified, when it is conformed to the will of God. Secondly, it is so inflamed with the love of goodness, that willingly he pursues it with alacrity of spirit. If we consider the first (the Rectitude of the will) we see by experience the will of the unregenerate is all out of course, he wills nothing but that which is evil: How should he, considering his want of
Gods

Gods image, his blindenes of heart, his pronenes to evil, together with the vehemency of his affections, which draw the will after them, and trouble the judgement? But in the man that is regenerate, the will being moved, it afterwards moves it self, Gods grace that concurs with it, quickens it, and revives it; so that now his will is nothing but Gods will: if it may appear that God bids him, or forbids him to do this, or that he chooseth above all to follow his commands, whatsoever becomes of him; why, this is the very heart and marrow of regeneration; you may be sure, the man that chooseth above all to please God, is the onely man of God, and shall be rewarded by God. Or if we consider the second (the Readiness of the will to God) alas, the will of the unregenerate hath no pleasure in goodness, he understands not the sweetness of it, and therefore nothing is more *irksom* to him then the ways of godliness: whereas on the contrary, the will of the regenerate is willing, and this willingness indeed is the perfection of his will; yea (if we can say more) it is the highest degree of his perfection in this life, to be willing to do good.

Promptitudinem.

Iob 21. 14.

Thirdly, the *memory* must be renewed; and this *memory* reflects occasionally on a double object, on God, and the things of God: First, on God, by remembrance of his presence every where: Secondly, on the things of God, by calling them to minde at useful times. If we consider the first object, God, the unregenerate hath no minde on God, *God is not in all his thoughts*, like the hood-winkt fool, that seeing no body, thinks no body sees him; so hath he said in his heart, *How doth God know? can he judge thorow the dark cloud? Thick clouds are a covering to him that seeth not, and he walketh in the circuit of heaven.* But contrariwise, the regenerate man, he remembers his Creator in the days of his youth. And though God, as being a Spirit, is (in some sort) absent from his senses, yet by vertue of his sanctified memory (that makes things absent as present) his eye is on God, and he considers God as an eye-witness of all his thoughts, and words, and doings, and dealings; he knows nothing can be hid from that all-seeing eye, though sin tempt him with the fairest opportunities of night and darkness, yet still he remembers, if his eye sees nothing, all those eyes of heaven (of God and of his Angels) are ever about him: and therefore he answers

Deum & Dei verbum.

Deum.

Psal. 10. 4.

Iob 22. 13, 14.

Eccles 12. 1.

Dei verbum.

Luke 2. 51.

Pfal. 119. 11.

answers the Tempter, How dare I sin to his face, that looks on me what I am doing? if I dare not do this folly before men, how dare I do it before those heaven-spectators, God and his Angels? Or if we consider the second object (*the Word of God*) the unregenerate never burthens his memory with such blessed thoughts; if sometimes he falls upon it, it is either by constraint, or by accident, never with any settled resolution to dwell on it, or to follow it: but the soul that is regenerate, with *Mary*, keeps all these things in his heart; or with *David*, gives it out, *Thy word have I hid in my heart*, Psal. 119. 11. Whatsoever lessons he learns, like so many jewels in a casket, he lays them up safe, and then as need serveth, he remembers his store, and makes all the good use of them he may: I will not deny, but any man (good or evil) may retain good things according to that strength of retainment, which nature affords him, but the regenerate (whose memory onely is sanctified) whatsoever he retains, he hath it opportunely at hand; in temptation or affliction he remembers and applies, and so remembring to apply, and applying that he remembers, he is thereby inabled to resist evil, or to follow those good things which the Lord hath commanded.

Ad bonum, or a malo.

Ad bonum.

Fourthly, the conscience must be renewed, and that two ways; either by drawing the soul to good, or from evil: first, to good, by inclining and encouraging; and secondly, from evil, by restraining and bridling. If we consider its first office (in that it draws and leads the soul to good) I confess the unregenerate is not of that conscience, for the most part his conscience lies dead in his bosom, or if it stir sometimes, he labors all he can to smother it in his waking: to such an one should men and Angels preach, yet so far is he bewitched with sin, that he hath no minde of goodness, or if ever he do any good act (which is a rare thing with him) it is not out of conscience to do good, but for some sinister end or respect. It is otherwise with the regenerate, his conscience incites him to good, and he doth good out of conscience; he stands not upon terms of pleasure or profit, but his conscience being guided by the rule and square of Gods holy truth, he submits to it meerly out of his obedience to God: hence it is, that come what will come, weal or wo, his eye is fixt on God, and if man oppose where God commands, he is quickly resolved out of that in *Isaiah* 51. 12. *I, even I am he that comforteth*

Isa. 51. 12.

forteth you ; who art thou, that thou shouldest be afraid of a man that shall dye, and of the son of man that shall be made as grass ? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth ? Or if we consider the second office of conscience (in drawing the soul from evil) *A malo.* the unregenerate either hears not, or heeds not his reclaiming conscience : if it speak, he first goes about to lull it asleep again, or if it cry out, and will not peace, then (in spite of goodness) he runs out of one sin into another, and usually from presumption to despair. On the other side, the regenerate hath a conscience that draws him from, and keeps him out of evil : 'tis known especially by these two properties, *Remorse* and *Tenderness* : *remorse* hath an eye of all sins past, and *tenderness* hath an eye on all sins to come ; by *remorse* is bred sorrow for sin, and loathing of sin ; no sooner he considers how by his manifold sins he hath offended God, crucified Christ, grieved the holy Spirit, but his heart bleeds and breaks that he hath done so wickedly against so gracious a God : this sorrow for sin brings with it a loathing of sin ; he cannot but hate it, that hath caused his heart break, yea he hates it, and hates the very thought of it ; every look-back is a new addition of detestation, and every meditation makes the wound of his *remorse* to bleed again and again : by *tenderness* of conscience is bred a care and watchfulness to avoid sin to come, for no sooner is sin presented to his conscience, but he startles at its sight, and thinks on its vanity, and meditates on that strict and general account he must one day make for it ; which thoughts and sin put together in the ballance, he dares not do wickedly for a world of gain ; and you may observe it, this tenderness (or easiness to bleed at the apprehension of sin) is proper and peculiar to that conscience alone that is illightned, and sanctified, and purged by Christ.

Fifthly, the *affections* must be renewed, and that is done by setting them upon right objects. I shall instance in some of them, as *love, hatred, hope, fear, joy, sorrow*. *Love* I place first, which in the unregenerate man is fastened inordinately upon the creature ; and as one sin begets another, so on whatsoever object it fall, it begets some sin : thus the love of honor breeds ambition, love of riches breeds covetousness, love of beauty breeds lust, love of pleasure breeds sensuality : whatsoever he *loves* (the object

ject being earthly) it brings with it some sin, and thereby (the worst of all) he wickedly prefers earth before heaven, a dung-hill before paradise, a few bitter-sweet pleasures for an inch of time, before unmixed and immeasurable joys world without end: But the regenerate man settles his *love* upon other objects; as he that is carnal, mindes things carnal, so he that is spiritual, loves things spiritual; no sooner is he turned (by a sound and
 Acts 26. 18. universal change of the whole man) *from darkness to light, and from the power of Satan unto God*, but he presently begins to settle with some sweet contentment, upon the flowers of paradise, heavenly glimpses, saving graces, and his infinite *love* runs higher and higher, till it imbrace him that dwells in the highest, God Almighty; and how sweet is that love that casts it self wholly into the bosom of his Maker? how blessed is that man, that yearns, and melts, and cleaves, and sticks unto his gracious God? why, this is right *love*, and for this is the Church commended, Cant. 1. 4. *The righteous love thee, or as others translate, amat in rectitudinibus, she loves thee righteously*, her love is
 Psal 119 165. set upon the right object, God: not that the regenerate loves
 1 Theff. 5. 13. nothing else, for he loves *the Law, the Ministers*, and all the ordinances of God appointed for his good, but whatsoever he loves, it reflects upon God, he *loves* all for God, and God for himself.

The second affection is *hatred*, which in the unregenerate is so inordinate, that he is *an hater of God*, Rom. 1. 30. not that he hates God in himself (for God is universally good, and cannot be hated) but in some particular respect, because he restrains him from his pleasure, or punisheth him for his sin, or crosseth his lewd appetites by his holy commands: And as he hates God, so likewise his brother, 1 John 2. 11. Hence arise those envies, emulations, jars, contentions amongst those that profess themselves Christians; of which St. Paul could say, *A brother goeth to law with a brother*, 1 Cor. 6. 6. But of all brethren he hates them most, of whom our Savior is the *first-born*: Gods faithful ones ever were, and ever will be *signs, and wonders, and monsters unto many; a scorn, reproach and derision to them that are round about them*: But he that is regenerate hates sin, and in whomsoever sin rules or reigns, he cannot but hate them, *Do not I hate them, O Lord, that hate thee?* (saith David) and, *Am not*

not I grieved with those that rise up against thee? Not that David, or any Saint of God, hates the person of any one, but sin in the person; or he is said to hate them for sins sake that is in them; in this respect he bids them defiance in the verse ensuing, *I hate them with a perfect hatred, I count them mine enemies*, Psal. 139. 22. I know there is a perpetual combate in the regenerate, betwixt the flesh and the Spirit, and therefore we must understand this *hatred*, which David calls a *perfect hatred*, according to the perfection in parts, but not in degrees: never any but Christ hated sin to the full, with all his strength, and with all his might, but in some measure his servants hatred is *perfect*, which makes him always hate sin in others, and often in himself, when after the commission of any evil, he begins to repent him, and to *abhor himself* (as Job did) *in dust and ashes*, Job 42. 6. Psal. 139. 21.
Verse. 22.
Intensive, not
extensive.

The third affection is *Hope* (this I rather name than *desire*, because whatsoever we *Hope* for, we cannot but desire it, and so it is implied in it) now this *Hope* in the unregenerate is fastened on *this world, and the things of this world*, he hopes for preferment, riches, or the like; as for his hope of Heaven, it is but a waking mans dream; a dream, said I? Yes, as dreams in the night fill us with illusions and vain forms (you know a Beggar may dream he is a King) so *hope* abusing the imagination of the unregenerate, fills their souls many a time with vain or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is fixt on future good, and he endeavors to pursue it, till he get the possession; if in the pursuit he meet with crosses, losses, griefs, disgraces, sicknesses, or any other calamities, his *hope* is able to sweeten the bitterest misery that can possibly befall him; *the afflictions of this life* bid him look for a better, a cross here mindes him of the glory above; and howsoever this *Hope* may have many difficulties and wrastlings in him (therefore it is compared to an anchor, which holds the ship in a storm, Heb. 6. 19.) yet it holds and sticks so firm in God and his promises, that he is confident, that after this life an heavenly crown shall be set on his head, by the hands of God and his Angels. Somnium vigilantium.

The fourth affection is *fear*, which in the unregenerate is either worldly or servile: If it fasten on the world, then he fears

the loss of his credit, or of his profit, and because he and the world must part at last, he fears this separation above all fears: *O death* (saith the wiseman) *how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things?*

Ecclus. 41. 1. Ecclus. 41. 1. O these thoughts of the grisly forms, and ugly face of death, of the parting from all worldly pleasures for ever, of his rotting in the grave, dragging to the Tribunal and Terror of the last day, they cannot but make his heart to shug together for horror, and (many time) to quake and tremble like an Aspine-leaf; or if his fear reflect on God, then is it a servile fear; for as the servant or hireling works not for love of his master, but onely for fear of punishment; or as the adulterous woman is afraid of her husband, not out of love or affection, but lest he reward her to her foul demerits; so he fears God for fear of punishment due unto him from God: It is otherwise with the man that is *born again*, his fear is either initial or filial in pangs of the new birth, or in the new born babe it is called initial, because then he casts away sin both out of Gods love, to which he hath partly attained, and out of the woful effects of sin, which he hath thoroughly considered; with the right eye he beholds God, and with the left eye he beholds punishment; so that this fear is a middle (as it were) betwixt *servile* and *filial* fear, and as the needle draweth in the threed, so this fear draweth in *charity*, and makes way for *filial* fear; to which, if by growth in grace he be fully ripened, then he fears God out of love to God, as the Prophet *Isaiah* proclaimeth, *The fear of the Lord is his treasure*, Isa. 33. 6. Never was treasure more dear to the worldings, then is Gods fear to him, his love of God, his desire to please God, and his fear of being separated from God, keeps him in such awe, that though no punishment, no death, no hell were at all, yet he would not sin wickedly, wilfully and maliciously, for a world of treasures.

Weems.

Isa. 33. 6.

The fifth affection is *joy*, which in the unregenerate is meerly sensual and brutish; it hath no better objects then gold, or greatness, or offices, or honors, or the like: and what are all these but a shadow, a ship, a bird, an arrow, a post that passeth by? or rather, as crackling of thorns under a pot, as flashes of lightning before

before everlasting fire ? But the joy of the regenerate is a spiritual joy, and the matter of it is the light of Gods countenance, or the robe of Christs righteousness, or the promises of Gods word; or above all, God Almighty, blessed evermore : Thus *David*, *Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee*, Psal. 73.25. Why, this is that joy which no man can conceive, but he that enjoys it ; this is that *White stone*, Rev.2.17. whose splendor shines onely upon heavenly hearts; this is that glimpse of heavens glory, which springing up in a sanctified heart, out of the wells of salvation, and carried along with addition of fresh comforts (from the Word and Sacraments) through a fruitful current and course of mans life, it is at last entertained into the boundless and bottomless Ocean of the joyes of Heaven. I will not say, but sometimes it may be assaulted, and stopped with some doubts, or distrusts, or weaknesses of degree, yet in respect of its creation, or essence, or blissful issue, it is (saith one) *a very glimpse of heaven, a pure taste of the rivers of life, and first fruits (as he calls it) of everlasting joyes.*

Psal. 73.25.

Revel. 2.17.

Boltens walking with God.

The sixth affection is *sorrow*, which in the unregenerate is a worldly *sorrow*, and the effects of it are death ; so the Apostle, *The sorrow of the world worketh death*, 2 Cor.7.10. In this kinde how endless are the *sorrows* of men for their losses, or crosses, that sometimes may befall them ? And howsoever some may endeavor to comfort them in Christ, they are so dead-hearted that nothing can perswade, nothing relish with them that concerns heaven, or salvation. But in the regenerate, sorrow looks up to Godwards, not that the beholding of God in himself can bring sorrow to a man, for he is a most comfortable object, which made *David* say, *The light of thy countenance — is gladness to my heart* : Psal. 4.6,7. but the beholding of sin, which hindreth from the cleer sight of that object, this is it which breeds sorrow, and this the Apostle calls *godly sorrow*, *working repentance to salvation, not to be repented of*, 2 Cor.7.10. It is not every sorrow, but *godly sorrow*, I 2 Cor.7.10. *rejoyce* (saith the Apostle) *not that ye were made sorry, but that ye sorrowed to repentance* : And would you know who *sorrows* to repentance ? it is he, and onely he that groans and sighs under the heavy weight and burthen of his sins, that is of a broken and contrite heart, that trembles at Gods word, that is grieved at his

2 Cor.7.10.

Psal. 4.6,7.

2 Cor.7.10.

V.9.

Psal. 6.6.

Psal. 119. 47.

130. 22. 62. 5.

119. 120.

119. 16.

162.

119. 136.

enormities, that forsakes all sins, and that resigns up himself in all holy obedience to Gods blessed will; this *sorrow* is a blessed *sorrow* that brings forth joy and immortality: Therefore comfort ye, comfort ye all that mourn in Sion, what though for a night (in pangs of *the new birth*) you lye sorrowing and weeping for your sins? mark a while, and the day will dawn, *ride on, because of the word of truth*, and a day star will arise in your hearts that will never set; nay weep & weep again, till you can say with *David*, *All the night make I my bed to swim with my tears*, & presently the Sun of righteousness will appear, and he will dry away your tears, and shine upon you with everlasting light. Certainly thus is it with every regenerate man, *he loves, and hates, and hopes, and fears, and joyes, and sorrows*, and all these passions are renewed in him: To give instance in one, *David* for all the regenerate, his *love* appears Psal. 119. 47. *My delight shall be in thy commandments which I have loved*: his *hatred* appears Psal. 130. 22. *I hate thy enemies with a perfect hatred*. His *hope* appears Psal. 62. 5. *My soul wait thou onely upon God, for my expectation is from him*. His *fear* appears Psal. 119. 120. *His judgments are terrible, I tremble and quake*. His *joy* appears Psal. 119. 16. *Thy Testimonies are my delight, I rejoyce in them as one that findeth great spoils*. His *sorrow* appears Psal. 119. 136. *Mine eyes gush out with rivers of water*. Here is *Love*, and *Hatred*, and *Hope*, and *Fear*, and *Joy*, and *Sorrow*, and all are set upon their right spiritual objects.

You see now a pourtraiture of the *new man*, which should be the case of all men; my text saith indefinitely *A man*] implying every *man*, and every part of *man*; every man should be regenerated, every part of man should be renewed; and whereas *man* consists on two parts, the body and soul, all the members of his body, *the Heart, the Eye, the Ear, the Tongue* in especial; all the powers of his soul, *the Understanding, the Will, the Memory, the Conscience, the Affections* in general, all must be renewed, and the whole *man*] born again.

Use.

And yet (beloved) I mean not so, as that a man renewed is never overcome with sin, I know there is in him a continual fight betwixt the flesh and the spirit, each of which striveth to make his part strong against the other, and sometimes *Amalek* prevails,

prevails, and sometimes Israel prevails ; sometimes his *heart* falls a lusting, his *eyes* a wandering, his *ears* a tickling, his *tongue* a cursing ; sometimes his *understanding* errs, his *will* rebels, his *memory* fails, his *conscience* sleeps, and his *affections* turn the stream after sensual objects ; but (that which differs him from the unregenerate man) if he sin, it is with a gracious reluctance, he resists it to the uttermost of his abilities, and if at last he commit sin through the violence of temptation, subduing the infirmity of the flesh, he is presently abashed, and then begins he to set repentance a work in all the parts and powers of his body and soul ; then begins his *conscience* to trouble him within, and will never be at quiet until the cistern of his *heart* (being overcharged) hath caused his *eyes*, the flood-gates, with moist sinful humors, to overflow the cheeks with tears of contrition, and thus he is *washed, justified, sanctified*, and restored to his former integrity again. 1 Cor. 6. 9.

* Examine then your selves, you that desire heaven at your ends, would you inherit the Kingdom ? would you live with Angels ? would you save your souls ? examine and try whether your *bodies and souls* be sanctified throughout, and if you have no sense or feeling of the *new birth* (for 'tis a mystery to the unregenerate) then never look to see (in that state) *the kingdom of God* ; but if you perceive the working of saving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godliness first seizing the *heart*, and after dispersing it self over all the parts and powers of *body and soul* : (or yet more in particular) if your *hearts* be softened by the Spirit, if *your eyes wait upon God*, if your ears listen to his word, if *your tongues shew forth his praise*, if your *understanding* attain to saving knowledge, if your *wills* conform to the will of God, if your *memories* be stored with heavenly doctrine, if your *consciences* be tender and sensible of the least sin whatsoever, if you *love* that which is good, if you *hate that which is evil*, if you *hope* for the blessings above, if you *fear him that can destroy both body and soul* ; in a word, if you *joy in goodness*, if you *sorrow for sin*, then are you *born again*. Happy man in this case that ever he was *born*, and thus every man must be, or he cannot be happy : *Except a man*] (every man, every part of man) *be born again, he cannot see the Kingdom of God*.

Thus far of the subject, *man*] we come now to the act, or deed to be done, he must *be born again*.]

Be born again.]

THe children are brought to the birth, and lest the saying be true of us, there is no strength to bring forth: I shall now
 2 King. 19. 3. (by Gods assistance) proceed to the birth it self. Here we have the maner of it, and we may observe a double maner,

First, of the words containing the new birth.

Secondly, of the new birth contained in the words.

The maner of the words appears in the original *ἠγινῆσθαι ἀνωθεν*] two words, and either of them hath its diverse reading. *ἠγινῆσθαι*, Valla would rather have to be *genitus, begotten*; Except a man be begotten.] Others usually say *natus, born*; Except a man be born.] And as *ἠγινῆσθαι*, so *ἀνωθεν*, some would have to be *ἀνωθεν ἑαυτοῦ*, above, or from heaven; Except a man be born from above.] Others usually *ἀνωθεν τὸ πάλιν*, again; Except a man be born again.] Chrysostome cites both these, and of each reading we shall gather something for our own instruction.

Erasm. annot. in loc.

Doct.

Except a man be regenerated, or begotten (saith Valla) As man that is born of a woman is begotten of a man, so he that is born again, must have a begetting too: and therefore sometimes it is called *renascentia, a new birth*, and sometimes *regeneratio, a new begetting*, or regeneration. If you ask of whom is the new man begotten? Saint James tells you, *Jam. 1. 18. Of his own will begat he us with the word of truth*: The former words note the impulsive cause, these latter the instrument, it was God that begat us, and with the seed of the word.

Iam. 1. 18.

Iohn. 1. 13.

First, God begat us, and so are we called Gods sons, born not of blood, nor of the Will of the flesh, nor of the Will of man, but of God, John 1. 13. Regeneration is the work of God, and because it is a work external, it is therefore communicable to each Person in the Trinity: Ye are sanctified (saith the Apostle) in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11. The Father, Son, and Holy Ghost, all sanctifie, all work the same work: but as in the Godhead there is but one Essence, and yet three maners of being of the same one Essence; so in Gods outward operations, all the Persons work *rem eandem*, one thing, but all work not *eodem modo*, after one maner: For instance, the

1 Cor. 6. 11.

works

works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghost, yet every one of these works common to all three, are terminated in some one of them: So the^a Father is said to create, the^b Son is said to create, the^c Holy Ghost is said to create; so the Father is said to redeem, the Son is said to redeem, the Holy Ghost is said to redeem; so the Father is said to sanctifie, the Son is said to sanctifie, the Holy Ghost is said to sanctifie: Thus all three concur to every one of these works, and yet every one of these works, is terminated, specified, and formed (as it were) in the very last act by one of these three: The work of the Creation is determinated immediately in God the Father, the work of Redemption is determinated immediately in God the Son, the work of Regeneration is determinated immediately in God the Holy Ghost. And it is memorable, that as the community of these works (*ad extra*) depends on the unity of Gods Essence, so the diversity of their determinations depends on the diverse maners of Gods existence, or subsisting: the Father is of himself, neither made nor begotten, and therefore it best agrees with him to make all things of nothing, which is the work of *Creation*; the Son is of the Father alone by reflection of his intellect, and so called the representation of his Fathers Image, and therefore it best agrees with him to represent his Fathers mercies to mankind, by saving them from death and hell, which is the work of *Redemption*; the Holy Ghost is of the Father and the Son, proceeding (and as it were breathed) from them both by the act of the will, and therefore it best agrees with him (*that bloweth where he listeth*) to blow on our wills, and by his breath to purge and purifie us, which is the work of *Regeneration*. To sum up all in a word, this work of Regeneration (or Sanctification, or whatever else you will call it) in respect of the work, it is of the Father, Son, and Holy Ghost, but in respect of the last act, it is of the Holy Ghost, and not of the Father, nor the Son; and thus our Savior concludes, Joh. 3. 8. *That which is born of the spirit, is spirit, and so is every man that is born of the spirit.*

Secondly, as Gods Spirit is the principal, so Gods Word is the instrumental cause of our Regeneration. *Ye are born again* (saith Saint Peter) *not of corruptible seed, but of incorruptible by the Word*

^a 1 Cor. 8. 6.

^b Iohn 1. 10.

^c Iob 26. 13.

Iohn 3. 6, 8.

- 1 Pet. 1. 23. *Word of God, which liveth and abideth for ever*, 1 Pet. 1. 23. this
 1 John 1. 1. word St. John calls *the Word of life*, St. Paul the producer of
 Rom. 10. 17. faith, and the power of God unto salvation; yea this word is *quick*
 Rom. 11. 10. and powerful, and sharper then any two-edged sword, piercing even
 to the dividing asunder of soul and spirit, and of the joints and
 marrow, and is a discerner of the thoughts and intents of the heart,
 Heb. 4. 12. they that are *born again*, cannot but remember how
 quick, and powerful, and sharp, Gods word was at their Rege-
 neration: first, like an hammer it beat on their hearts till it broke
 them all to pieces, and then like a sword, by a terrible, cutting,
 piercing power, it struck a shaking and trembling into the
 very center of their souls; last of all like oyl (when, as the man
 in the Gospel, they were wounded indeed) it began to supple those
 wounds, and to heal the bruises, and to refresh the weak and
 tender heart with all the promises of God revealed in Christ.

And thus a man being begotten of the Spirit with *the Word of truth*, he comes at last to the birth: So we read, *Except a man be born.*] And this I suppose to be fuller then the other, because a *begetting* may be, and no *birth* follow, as many that are stifled in the womb, are *begotten*, not *born*; but if the *birth* be, it doth presuppose a *begetting*, and so it implyes it: *Except a man be born*, that is, *except a man be begotten and born*, he cannot see Gods kingdom. If you ask of whom born? I answer, as God is Father, so the Church is the *Mother* of every childe of God: to this purpose saith the Apostle, *Jerusalem which is above is free*, Gal. 4. 26. which is the mother of us all, Gal. 4. 26. what is *Jerusalem* but the Church? for as that City was the seat of David, Psal. 122. 5. so is this Church the throne of Christ, figured by the kingdom of David, Revel. 3. 7. and therefore of both these God thus proclaims, *Here shall be my rest for ever, here will I dwell*, Psal. 132. 14. for I have a delight herein, Psal. 132. 14. And rightly is the Church called our *mother*, first because she is the spouse of our Father, *be-troathed*, Hosea 2. 19. coupled and made one, Cant. 6. 3. *I am my welbeloveds, and my welbeloved is mine*; and secondly, because we are children born of her; this teacheth us to honor our mother, and like little children to hang at her breasts for our sustenance; Isaiah 66. 11. *Suck, and be satisfied with the breasts of her consolations, milk on, and be delighted with the abundance of her glory*. It is the Church that brings forth children to God by the ministry of his word,
 and

and if we are children of this mother, we must feed on that milk which flows from her two breasts, the Old and New Testament; *As new born babes* (saith the Apostle) *desire the sincere milk of the Word, that ye may grow thereby,* 1 Pet. 2. 2. In a word, out of the Church there is no salvation: *Who have not the Church their mother, cannot have God their Father,* was the saying of old; and good reason, for out of the Church there is no means of Salvation, no word to teach, no sacraments to confirm, but all these, and all other means are in the womb of the Church: it is here, and here onely, where the spirit of *immortal seed* begets grace in the heart, and so a man is *born again*.

This ἀνωθεν] some read ὑπανόθεν, *from heaven,*] and so the words run, *Except a man be born from above*] *From above it is that every good & perfect gift cometh: A man can receive nothing, except it be given him from heaven,* Joh. 3. 27. But how then saith our Savior of the wind (to which he compareth every one that is *born of the Spirit*) that we know not *whence it cometh, and whither it goeth?* I answer, this [whence] respects more the cause than place, we know the wind comes from the South, or North, or East, or West, but why so and so, we cannot tell; we know the Spirit is above, and the *new birth* or regeneration comes from the Spirit: But τὸ διότι why it is so, or what moves the Spirit to do so, besides his εὐδοκίαν, *the good pleasure of his Will,* we cannot tell.

Doct.

John. 3. 27.

vers. 8.

Or if we read ἀνωθεν τὸ πάλιν, as others do, the words then run thus, *Except a man be born again.*] To this Nicodemus's reply seems more direct, *How can a man be born when he is old? can he enter the second time into his mother's womb?* No question he took Christs ἀνωθεν pro πάλιν, onely thus he mistook, that the second birth should be after the maner of the first birth, and therefore he saith, *Can a man that is old (such as he himself was) be born again?* No, saith our Savior, *that which is born of the flesh is flesh,* and there is but one birth after this maner; but to *be born again*] is to be born after the Spirit, and this is that second birth: *A man is first born of the flesh, and he must be again born of the Spirit.*

Beda, & Eras. paraph. in loc.

Doct.

Hence appears the difference of the first and second birth; the first birth is of the *earth, earthy*; the second birth is of the *Lord from heaven, heavenly*; the first birth is of nature, full of sin; the

E

second

Heb. 11. 24.

1 Sam. 18. 23

Polan Syntag.

1. 6. c. 37.

Act. 8. 37.

Acts 10. 47.

Acts 16. 14.

Titus 2. 5.

* Bellar. Tom.

2. de Sacram.

Baptism. c 10.

habent fidem

habitualement.

See Dr. Field

concerning

the Author of

the grounds

of the old and

new Religion.

S. 2.

Fides est in in-

fantibus poten-

tia & inclina-

zione. Urfinus

parte secunda

Catechis.

quest. 74.

Spiritus

operatur

in potentiis

anime ipsorum

ut Bellar: ha-

bent spiritum

fidei. Zanch.

in cap. 2. ad

Ephes.

second is of grace, full of sanctity: the first birth is originally of flesh and blood, the second birth is originally of the *Spirit and Water*: In a word, the first birth kills, the second gives life; generation lost us, it must be *regeneration* that recovers us: O blessed birth, without which no birth is happy, in comparison of which (though it were to be born heir of the whole world) all is but misery! this was *Moses* praise, that he esteemed the reproach of *Christ* above all the treasures in *Egypt*, rather would he be the son of God, then to be called the son of *Pharaohs* daughter, Heb. 11. 24. No question it is a great dignity to be called the son in Law to a King, but nothing in comparison of being the Son of God: this sonship is that degree, above which there needs no aspiring, and under which there is no happiness, no heaven, no kingdom: *Except a man be born again*] he cannot see the kingdom of God.

Thus far of the maner of the words, which containing the new birth, it appears in them, the father of it is God, the seed of it the Word, the mother of it the Church, the place of it, whence? from Heaven: the time of it, when? after a man is once born, then he must be again born: *Except a man be born again.*]

Secondly, as you see the maner of the words containing the new birth, so now see the maner of the new birth contained in the words. I know it is not wrought in all after one maner, nor is the maner known to us, but onely so far forth as it is sensible in us, and therefore we must consider man before baptism, in baptism, after baptism.

In some is the new birth wrought before baptism, as in the eunuch, under *Candace* Queen of the *Ethiopians*, Acts 8. 37. and in the Captain *Cornelius*, together with his kinsmen and and near friends, Acts 10. 47. and in *Lydia*, Acts 16. 14. and so our charity tells us, that every Infant dying before baptism, is renewed by the Spirit: but the maner of this working we know not, for it is one of the secrets of the Spirit of God.

In others is the new birth wrought in Baptism, which indeed is the Sacrament of the new birth, and seal of *Regeneration*; but howsoever in *Pædo-Baptism* we see the outward seal, yet we see not, we feel not the maner of the inward working; for this also is the secret of the * spirit of God.

In

In others is *the new birth* wrought after Baptism ; so Polanus: but whether after Baptism, or in Baptism, we will not dispute, onely (as the case stands with us) this I affirm, That there is no manifestation of *the new birth*, until after Baptism : But when after Baptism ? I answer, whensoever men receive Christ by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptism. Now the maner of this feeling (or of Gods Spirit working) proceeds usually thus :

There be certain steps of degrees (say Divines) by which it passeth, and howsoever in those whom God hath blessed with that great favor of holy and Christian education (the Spirit of God dropping grace into their hearts, even very betimes) these steps, or degrees, are not so easily perceived : Yet in those men who have lived long in sin, whose sins have been gross, and great and grievous, no sooner come they to a *new birth*, but they can feel grace work in them step after step, and these steps we shall reckon to the number of eight.

The first is a *sight* of sin, and this our Savior reckons for the first work of the Spirit, *When he is come, he will reprove the World of sin*, John 16. 8. Of sin ? how ? why thus : no sooner begins this blessed change from nature to grace, but the conscience (wrought on by Gods word) opens its book, and presents to the soul a bed-roll of those many, mighty, hainous sins, committed against God and man, there he may read in bloody burning lines the abominations of his youth, the sins of all his life ; and to bring them into method, the Commandments of God stand as a remembrancer before his eyes : the first tells him of his loving somewhat above God : the second, of his worshipping a false God, or the true God after a false maner : the third, of his dishonoring the great and mighty name of God : the fourth, of his breaking the Lords days, either in doing the works of the flesh, or leaving undone the works of the Spirit ; nor is this all : as against God, so against his neighbor hath he sinned : the fifth tells him of his stubbornness and disobedience : the sixth, of his passions, and desire of revenge : the seventh, of his lewdness and lustful courses : the eighth, of his robberies and covetous thefts : the ninth, of his lyes and and slanders, back-bitings and rash judgements : the tenth, of his covetous thoughts, and mo-

tions of the heart to all manner of evil. Good Lord ! what a number of evils, yea, what innumerable swarms of lawless thoughts, and words, and actions doth he read in his conscience ? But above all, his darling-delight, his beloved sin is writ in greatest characters, this he findes to have bewitched him most, and to have domineered above all the rest in his wasted conscience ; this sin in some is worldliness, wantonness, usury, pride, revenge, or the like ; in others it is drunkenness, gluttony, gaming, scurril jesting, symony, or the like ; whatsoever it is, the conscience tells him of it again and again ; where that he may read it together with his other sins, the Spirit of God now opens the eyes of his minde, and lets him see the very mud and filth of his soul, that lay at the bottom before unseen, and undiscerned. Thus is the first working of the new life, to wit, a feeling of the old death of his soul in sins and trespasses ; and here the axiome is true, *no generation without corruption*, a man must first feel this death, before he is *born again*.]

Rom. 8. 15. The second step is, *Sense of divine Wrath*, which begets in him fear ; so the Apostle, *The spirit of bondage begets fear*, Rom. 8. 15. and thus it works : no sooner hath the man a sight and feeling of his sin, but then Gods Spirit (now called *the spirit of bondage*) presents to him the armory of Gods flaming wrath, and fiery indignation ; this makes him to feel (as if he were pricked with the stroak of an arrow, or point of a sword, or sting of an Adder) that he is a most cursed and damnable creature, justly deserving all the miseries of this life, and all the fiery torments of hell in that life to come ; yea, this makes him tremble, and stand, and look, as if he were thoroughly frightened with the angry countenance of God Almighty : Would you view him in this case ? his conscience hath now awaked him out of his dead sensual sleep, by the Trumpet of the Law, his heart is now scorched with the secret sense of Gods angry face, his soul is now full sorely crushed under the most grievous burthen of innumerable sins, his thoughts are now full of fear and astonishment, as if no less then very hell and horror were ready to seize upon his body and soul. I say not what measure of this wrath is poured on all men in their conversion ; for I suppose some feel more, and some have less of it ; but I verily believe, some there are that (in these pangs of *the new birth*) have been scorched

ed (as it were) with the very flames of hell, insomuch that they might truly say with *David*, *Gods wrath lieth hard upon me; and he hath afflicted me with all his waves*, Psal. 88. 7. And no wonder, for this is the time of fear; now it is that Satan strives busily to stifle *the new man* in the womb, and therefore he that before diminished his sins, and made them appear little or nothing in his eyes, when he once sees the man smitten down into the place of dragons, and covered with the shadow of death, then he puts into his minde his innumerable sins, and (that which immediately follows) the curse of the Law, and the wrath of God, which he yet makes more grisly and fierce, with a purpose to plunge him into the bottomless pit of horror and despair. By this means he perswaded *Cain* to cry out (when he was in this case) *My punishment is greater then I can bear*; or, as others translate, *Mine iniquity is greater then can be forgiven*, Gen. 4. 13. And therefore thusfar the unregenerate goes with the man *born again*, both have a sight of sin, and sense of wrath, but here they part; for the man unregenerate either sinks under it, or labors to allay it with worldly comforts, or some counterfeit calm: but *the man born again*, is onely humbled by it, and seeks the right way to cure it, and at last (by the help of Gods Spirit) he passeth quite through it, I mean, through this hell upon earth, into the spiritual pleasures of the Kingdom of grace, which is to *be born again*.]

The third step is *Sorrow for sin*, and this is more peculiar to Gods childe; there is a sorrow which is a common work of grace, which an hypocrite may have; and there is a sorrow which is a work of special grace, and this likewise precedes the exercise of faith.

But some object, Christ must work this sorrow, or it is good for nothing; now if Christ be in the soul working sorrow, then there is faith, therefore faith must go before sorrow.

I answer, although it is true that Christ cannot be in the soul, but in the same instant there is the habit of faith; yet it follows not that faith is before sorrow, for the habits of these graces are both together, and at once in the soul; or howsoever, it follows not that the soul is inabled by an act of faith to apply Christ to it self as soon as Christ is in the soul, or as soon as the habit of faith is infused into the soul: The question is, whether the soul in respect of us (who can onely judge of the habit by the act) cannot

cannot be said to have sorrow or repentance before faith? the question is not, which the soul hath first in respect of Gods gift, but which it acts first for our apprehension? Surely to us it first sorrows for sin, and then it acts or exerciseth faith by coming to Christ, and relying upon Christ for Salvation, &c. he grieves not onely because he fears he must be damned (so Cain and Judas might) but because he knows he hath deserved to be damned: this is the more especial object of his sorrow, in that he is so wicked, so sinful, so rebellious, so contrary to God: this sin, I say, is it (wherein he was conceived, and born, wherein he hath lived, and continued) that makes him sob, and sigh, and sorrow, and mourn; and yet this sorrow is sometimes taken largely for the whole work of conversion; sometimes strictly for conviction, contrition, and humiliation; in like maner repentance is taken sometimes largely, and sometimes strictly: By this distinction it may easily appear how sorrow goes before repentance, and how repentance goes before faith. Indeed, for the latter is the great controversie, but some reconcile it thus: Repentance hath two parts, the aversion of the soul from Sin, and the conversion of the soul to God; the latter part of it is onely an effect of faith, the former part of it, viz. the turning of the soul from Sin is also an effect, but not onely an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works repentance and faith together: But we dispute not how God works them, but how the soul acts them; not which is in the soul first, but which appears out of the soul first: neither is it any new thing in Philosophy to say, Those causes which produce an effect, though they be in time together, yet are mutually before one another in order of nature, in diverse respects to their several causalities. Thus a man must have repentance before he have saving and justifying faith; and yet a man must have faith before the work of repentance be perfect in the soul. As we maintain repentance to be a precedent work; so we deny it not to be a subsequent effect: Sorrow is before the birth too, as the Apostle intimates,

2 Cor. 7. 10. *Godly sorrow works repentance*, that is, sorrow prepares a man for repentance, it goes afore it, and prepares for it. And now it is, that Gods spirit begins to renew his heart, as God himself proclaimeth, *I will put a new spirit within them, and I will*

will take the stony heart out of their bodies, and will give them an heart of flesh, Ezek. 11. 19. his heart that before was hard as flint, now begins to relent, and soften, and break in pieces: How so? it is Gods Spirit that pricks the heart, and this pricking softens it, *Dam pungit, ungit*, saith Jerom, Compunction softens and supple the heart, so that be it never so stony, presently it becomes an heart of flesh; you know those that are apt to weep, or yern, or sorrow, we call them tender-hearted; you may be sure then he that is prickt, till his heart bleed inwardly, he that weeps blood (which every heart doth that is prickt on this maner) sure his heart is tender indeed; I say, tender, for as the very word imports, (*κλαίω ἀπὸ τοῦ κλῆω*) his heart weeps, why? his heart is broken: David joyns these together, *A broken and a contrite heart, O God, thou wilt not despise*, Psalm 51. 17. And no wonder if an heart that is broken, and rent, and wounded, and prickt, falls a weeping blood; well might David say when he was broken, Psalm 38. 8. (I have wept; nay more) *I have roared for the very grief (or disquietness) of my heart*: and again, *My soul (or my heart) melteth (or droppeth) for very heaviness*. Not that his heart dropt indeed, but because the tears which he shed, were not drops of water running onely from his eyes (an onion may cause so much) but issuing from his heart; which heart being grieved, and sore grieved, it is said to be wounded; and so his tears coming from it, they may be called no less then very blood, *drops of blood issuing from a wounded heart*. Thus it is with the man now laboring in his new birth, his heart grieves, his eye weeps, whence the Proverb, *The way to heaven is by weeping crosse*; the way to Gods kingdom is to cry like children coming into the world, the way to be new born is to feel throws (as a woman laboring of childe) and so is Christ formed in us: Can a man be born again without bitterness of soul? no, if ever he come to a sight of sin, and that Gods sanctifying Spirit work in him sorrow for sin, his soul will mourn till he may say with Jeremy, *Mine eye droppeth without stay — mine eye breaketh my heart, because of all the daughters of my City, because of all the sins of my soul*, Lament. 3. 51. True it is, as some infants are born with more pain to the mother, and some with less, so may the new man be regenerated in some with more, in some with less anxiety of travel; but more or less,

Ezek. 11. 19.

Acts 2. 37.

Hieronym.

Psalm 51. 17.

Psalm 38. 8.

Psalm 119. 28.

Lam. 3. 49, 51.

Zach. 12. 11.

Gen. 17. 17.

Gen. 32. 24.

Job 3.

1 Sam. 1. 15.

Psal. 119. 136.

Isa. 38. 14.

less, it cannot be so little, but the man that labors in these pangs shall mourn, and mourn, *There shall be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon*, Zach. 12. 11. What else? He cannot look on a Saint, that failed not first through the Ocean of tears, and therefore he falls on his face with Abraham, he wrestles with God like Jacob, he roars out his grief with Job, he pours out his soul with Hanna, he weeps rivers of tears with David, he mourns as a dove with Hezekiah, yea, like a crane, or a swallow, so doth he chatter, Isa. 38. 14. O the bitter pangs and fore travel of a man, when he must be born again.

* Lex ostendit
peccatum, at
Solum
Evangelium
peccati remedi-
um. Aug.
tract. 17. in
Job.

Rom. 1. 16.

2 Cor. 3. 7.

Luk. 2. 10.

The fourth step is, *Seeking rightly for comfort*: He runs not to the world, or flesh, or Devil, *miserable comforters all*, but to Scripture, to Prayer, or to the Ministry of Gods word; if he finde comfort in Scriptures, he meets with it in the * Gospel; not the Law, but the Gospel (saith the Apostle) *is the power of God to salvation, to every one that believeth*, Rom. 1. 16. The Law is indeed *the ministry of death and damnation*, 2 Cor. 3. 7. but the Gospel is *the glad tidings of salvation*, Luk. 2. 10. The Law shews a man his wretched estate, but shews him no remedy, and yet we abolish not the Law, in ascribing this comfort to the Gospel onely; though it be no cause of it, yet is it the occasion of it: those doleful terrors, and fears of conscience begotten by the Law, may be in their own nature the very gates and downfal to the pit of hell; yet I cannot deny, but they are certain occasions of receiving grace; and if it please God that the man, now laboring in his pangs of *the new birth*, do but rightly settle his thoughts on the Gospel of Christ, no doubt but thence he may suck the sweetest comforts and delights that ever were revealed to man. Or if he finde comfort in prayer (to which he even and anon repairs in every of these steps) then is it by Christ, in whose name onely he approacheth to that heavenly throne of grace: no sooner had the King of Niniveh humbled himself, but his proclamation runs, *Let man and beast be covered with sack-cloth, and cry mightily unto God, — Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?* and thus the man now wrestling with the grievous afflictions and terrors of his conscience, *Who can tell* (saith he) *if God will turn away his fierce anger? let me then cry mightily unto the Lord of heaven, let me*

Jonah 3. 8. 9.

me cry, and continue crying, until the Lord of mercy do in mercy look upon me; and if for all this God give him a repulse, for reasons best known to himself, if at the first, second, third, fourth, or at many more times, he seem to have cryed in vain, at last he flies to the ministry of the Word, and if he may have his will, he would hit upon the most skilful, experienced, searching, and sound-dealing man amongst all Gods Messengers: thus was it with *Peters* hearers, whose *hearts* being *pricked*, and rent with legal terrors, then could they begin to cry it out, *Men and brethren, what shall we do?* Act. 2. 37. Thus was it with the *Taylor*, who after his *trembling and falling down to the ground* in an humble abasement, could then begin to say, *Sirs, what must I do to be saved?* Act. 16. 30. And thus the man now ready to be *born again*, if he finde no means to assuage the rage and terrors of his guilty conscience, at last he comes to Gods Minister with a *What shall I do, what must I do to be saved?* Alas! now I feel the wounded conscience, the broken heart, the spiritual blindness, the captivity and poverty of which often you have told me; if then there be any instruction, direction or duty, which may tend to my good, or free me from this evil, now open those *lips that should preserve knowledge*, now direct me in Gods fear, and I will willingly follow it with my utmost endeavors.

And now (and not till now) hath Gods Minister a strong and seasonable calling to amplify and magnifie the soul-saving sufficiency of Christs death and passion; were the blood of Christ, and promise of Salvation proffered to an unwounded conscience, what were it, but like the pouring of a most soveraign balsam upon a sound member of man? It is the onely, right, everlasting method, first to wound by the Law, and then to heal by the Gospel; first to cause smart for sin, and then to lay to a plaister of Christs blood; and therefore when the heart is broken, then hath the *man of God* his warrant to binde it up again, then may he magnifie Gods mercy, then may he set out to the height the heavenly beauty of Christs passion and person, and thus playing the Midwife by his high and holy art of comforting the afflicted, at last the childe of God (prepared for his birth) becomes a man *born again*.

The fifth step is a clear (I say not a general sight, which he had before) but *The clear sight of Christ laid open to the eye of Faith*;

Matth. 6. 29.

no sooner is the poor wounded soul informed throughly in the mystery and mercy of the Gospel, but he then looks on his Savior as the Jews on the brazen serpent, and seeing him lifted up on the cross, he cannot but see in him an infinite treasury of mercy and love, a boundless and bottomless sea of tender-heartedness and pity, a whole heaven of sweetness, happiness, peace and pleasures; After the *spirit of bondage*, enters the *Spirit of adoption*; the terrors of the Law leads him to the comforts of the Gospel, his sorrow for sin brings him to the clear light of his Savior; and then as a man in death-pangs, that lifts up his eyes to heaven *whence cometh his help*, so he in birth-pangs lifts up his eyes to Christ, who must either help him, or he sinks under his sin to the bottomless bottom of hell. And I must tell you, this sight of Christ Jesus to an humbled sinner (together with those glorious privileges which he brings with him, as Reconciliation to God, forgiveness of sins, adoption, justification, righteousness, wisdom, sanctification, redemption, it is a most pleasant, ravishing, heavenly sight: *Not Solomon in all his royalty*, no, *nor the lillies of the field arrayed better then Solomon*; not all the curious sights on earth, nor all those glittering spangles in heaven, can possibly afford such pleasure or delight to the eye of man, as doth this one object (Christ bleeding on the cross) to the soul of a sinner. Imagine that you saw some malefactor (whose tryal and doom were past) to be led to the doleful place of execution; imagine that you heard him wail and weep for his mis-spent time, for his bloody acts, for his heinous crimes; yea imagine his wailings and weepings so bitter, that they were able to force tears from others, and to make all eyes shoot and water that but lookt upon him; if this man in this case should suddenly see his King running and riding towards him with his pardon in his hand, what a sight would this be? sure there is none to this. Thus, thus it is with the man sorrowing for sin, whilst he is weeping his case, and confessing what a little step there is betwixt him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Christ, whom he sees with a spear in his side, with thorns in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a sight indeed, able to revive the wickedst man upon earth, dead in sins and trespasses. And now there

there is hopes of the birth, if it once come to this, there is more then probability of an happy delivery, we may call it the stirrings of Gods childe, or the first feelings of life, before he is born again.]

The sixth step is, *An hungring desire after Christ and his merits*, and to this step blessed are they that arrive; *Blessed are they that hunger and thirst after righteousness, for they shall be filled*, Matth. 5.6. Filled? how? *I will give unto him that is athirst, of the fountain of the water of life freely*, Revel. 21. 6. this is the step (as if it were in *Jacobs ladder*) that raiseth him on high towards heaven; it is such a token of true faith, that he who hath it, needs no more doubt that he believeth, then he that breatheth needs to doubt that he liveth; and why? his thirst of worldly things is cooled, his thirst of heavenly things inflamed.

Object. But Christ saith, *He that drinks of the water that I shall give him, shall never thirst.*

Sol. *Non sitis misera indigentia, sed sitis copiosioris fruitionis.* No hungry man did ever with more appetite wish for meat, nor thirsty man for drink, nor covetous man for money, nor ambitious man for glory, then he now longeth to be reconciled unto God in Christ; in this case, had he the pleasures and profits of a thousand worlds, willingly would he part with all for the application of Christs sufferings, it is that sovereign blood that can onely heal his soul, it is that bitter passion which can onely quench his thirst; give him but the merits of Christs death (whereby God and he may be at one) and he cares not though he suffer death and hell again, yea he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behoves him, even *sell all, all that he hath*, part with all sin that he loveth, yea were it *his right hand*, or *his right eye*, nothing shall be dear to him, so that he may enjoy his Savior. O here's a thirst above all thirsts! it breeds ardent desires, vehement longings, unutterable groans, mighty gaspings, just like the dry and thirsty ground, that gasps, and cleaves, and opens for drops of rain. *David*, though in the desert of *Ziph*, a barren and dry land without water, yet he complains most because of his thirst, *My soul thirsteth for thee O God*, Psal. 63. 1. This is that violent affection that God puts into the hearts of those who seek him in sincerity and truth; never was *Ahab* more sick for a vineyard, nor *Sisera* for milk,

Judg. 15 19.

milk, nor *Sampson* for water, when God was fain to open him a fountain in the jaw of an *ass*, then is a truly humbled soul after Christ, ever thirsting and longing, that he may hide himself in his righteousness, and bathe himself in that blood which his Savior shed for him. I have read of a gracious woman, who laboring in these pangs, and longing after Christ Jesus, cryed out, *I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the days of my life, to be assured of my part in Christ Jesus.* One replying, Doth not your heart desire and long after him? *Oh!* (said she) *I have an husband and children, and many other comforts, I would give them all, and all the good I shall ever see in this world, or in the world to come, to have my poor thirsty soul refreshed with that precious blood of my Savior.* So eager and earnest is the heart of each man (parched with the angry countenance of God) after this blood of his; I thirst, I faint, I languish, I long (saith he) for one drop of mercy; my spirit is melted in me into tears of blood; my heart, because of sin, is so shaken and shivered; my soul, because of sorrow, is so wasted and parched, that my thirst is insatiable, my bowels are hot within me, my desire after Christ is extremely great and greedy. Stay! all these expressions are far short of those longings, *no man knoweth them, save he that receives them, save he that is born again.*]

Rev. 2 17.

The seventh step is, *Relying on Christ*: no sooner he considers and remembers those many melting invitations of our Lord and Savior: *If any man thirst, let him come unto me: Ho, every one that thirsteth, come ye to the waters: Come unto me all ye that are weary and heavy laden with sin*: but (resting himself on the impregnable truth of these blessed promises) he throws himself into the merciful and meritorious arms of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he stick for ever: *Who* (saith Paul) *shall seperate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No: I am perswaded (not these, nor more then these) neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to seperate us from the love of God, which*

is

John 7. 31.

Isaiah 55. 1.

Matth. 11. 28.

Rom. 8. 35,

38, 39.

is in Christ Jesus our Lord, Rom. 8.35,38,39. Thus it is with the man laboring in this birth: what (saith he) doth Christ call the heavy laden? why, Lord, I am heavy laden with a weight, a mass of sin, and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build *my tabernacle*, with thee will I rest for ever. Nor is this any wonder, experience tells us, the hunted beast flies unto his den, the wounded man hies unto the Surgeon, and so the poor man broken and bruised with the weight of sin, how should he otherwise but cast himself willingly into the sweet compassionate inviting armes and embracements of Christ, whose promises run, *I will ease him, I will refresh him*? You may see sometimes a little infant, upon apprehension and approach of some sudden danger, how hastily he runs into his mothers arms: even so a truly wounded soul (pursued by the terrors of the Law, and frightened with the angry countenance of Almighty God) it flies with speed into the bosom of its blessed Redeemer, there it clings unto his blessed wounds, there it rests upon his meritorious death, there it grasps about his crucified body, there it hides it self in the clefts of this Rock, yea there it sticks with this full resolution, that should all terrors, all temptations, all men, all devils, combine together to cast him into hell, they should tear him, rent him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Savior. This was *Jobs* case, who in the bitterest of his pangs could cry it out, saying, *Though the Lord slay me, yet will I trust in him*, Job 13. 15. And I must tell you, *this* * *affiance, dependence, adherence, reliance* (or whatsoever else we call it) *upon the merits of Christ, is the right justifying faith*, whither if a man once come, there is but one degree more, and he is then *born again*.]

The last and highest step is, *Universal obedience to Christ*. No sooner hath he cast himself upon him, but he takes him (not only as a Savior to redeem him from the miseries of sin, but) as an husband, a Lord, a King, to serve him, love him, honor him, and obey him: Now will he *take his yoke upon him*; now will he *bear his cross and follow after him*; now will he *enter into the narrow way*; now will he *walk in the holy path*; now will he *associate himself to that sect and brotherhood that is every where spoken against*; now will he oppose himself against all sin whatsoever

Matth. 11. 28.

* Vri sin. parte
secunda catech.

q. 6. Fides
iustificans non
est tantum noti-
tia, sed etiam
fiducia, qua

tanquam medi-
um applicamus
nobis meritum
Christi, ac in
eo acquiescimus.

Trelcat. l. 2.
instituit. Lo-

quens de natura
fidei iustifican-
tis, apprehensio
ejus 2^{ea} una

cognitionis in
intellectu, al-
tera fiducia in
voluntate,
utramq; inclu-
dit fides. -- At
noluit Bellar.
fidem esse in vo-
luntate.

Act. 28. 22.

soever ; now will he shake off his old companions, *brethren in iniquity* ; now will he keep peace and a good conscience towards God and man ; now will he watch over his secret sins, lustful thoughts, occasions of evil ; now will he direct his words to the glorifying of God, and to give grace to the hearers ; now will he conform all his actions to the sovereignty of grace ; now will he delight in the word, the ways, the Saints, the services of God ; now will he never more turn again unto folly, or to his trade of sin, yea though Satan set upon him with baits and allurements, to detain him in his bondage, but by one darling-delight, one minion-sin, yet he resolves to answer him as *Moses* did *Pharaoh*, *There shall not so much as an hoof be left behinde* ; for well he knows, one breach in the City exposeth it to the enemy, one leak in a ship will sink it in the sea, one stab in the heart will speed a man to death, one knot in a threed will stay the needles passage as well as five hundred, and therefore he will *sell all, all that he hath*, even all his sins, to the last filthy rag of his minion-delight, his bewitching-beloved-bosom-sin. And now is *the new man born* amongst us, will you view him ? *Old things*

1 Cor. 5. 17. *are passed away, behold, all things are become new, 1 Cor. 5. 17.* His heart, his eye, his ear, his tongue, his understanding, his will, his memory, his conscience ; his love, his hatred, his hope, his fear, his joy, his sorrow ; will you any more ? his thoughts, his words, his actions, his affections, are all *new* ; this conversion is universal, this change is a through-change ; now is Christ formed in him, now is he transformed into a *new creature*, before he was in making a new man, but now he is made *new*, God the Father accepts him for his son, God the Son stamps on him the Image of his Father, but more immediately God the Holy Ghost hath thus moulded and fashioned him, as I have let you see him, and now he is *born again*] which except a man be, — he (shall not) *cannot see the kingdom of God.*

Lo here those steps that raise up a man to the state of regeneration, *A sight of sin, Sense of misery, Sorrow for sin, Seeking for comfort, A sight of Christ, Desire after Christ, Relying on Christ, Obedience to Christ* : one word more before we have done.

1 Use.

You see how God brings along the man whom he purposeth to make his ; and yet let no truly humbled sinner be discouraged if

if he observe not so distinctly the order of these steps, and especially in that degree as (you see) we have related ; for if in substance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is surely *born again*. It is one of our worthies hath said it, that *in our humiliations, and other preparative dispositions, we do not prescribe precisely just such a measure and quantity, we do not determine peremptorily upon such or such a degree and height, we leave that to the wisdom of our great Master in heaven, the onely wise God, who is a most free agent* : But sure we are, a man must have so much, and in that measure, as thoroughly to humble him, and then to bring him to his Savior ; he must be weary of all his sins, and of Satans bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his best-beloved bosom-lusts, to sell all, and not to leave so much as an hoof behinde ; he must see his danger, and so haste to the City of refuge ; he must be sensible of his spiritual misery, that he may heartily thirst for mercy ; he must finde himself lost and cast away in himself, that Christ may be all in all unto him ; and after must follow an hatred of all false and evil ways for the time to come, a through-change of former courses, company, conversation, and setting himself in the way and practice of sobriety, honesty, and holiness. The sum is, of every soul is required thus much : first, a truly penitent sight, sense, and hatred of all sin : secondly, a sincere and unsatiable thirst after Jesus Christ, and righteousness, both imputed and inherent : thirdly, an unfained, and unreserved resolution of an universal *new obedience* for the time to come. If any man hath had the experience of these affections and effects in his own soul, whatsoever the measure be (less or more) he is safe enough, and may go on comfortably in the holy path.

Now then let me advise thee (whomsoever thou art that readest) to enter into thine own soul, and examine thine own state, whether or no thou art yet *born again* : Search and see, whether as yet the *spirit of bondage* hath wrought its effects in thee ; that is to say, whether thou hast been illightened, convinced, and terrified with a sensible apprehension, and particular acknowledgement of thy wretched estate : Search and see, whether as yet the *Spirit of adoption* hath sealed thee for his own ; that is to say, Whether (after thy heart being broken,

thy

thy spirit bruised, thy soul humbled, thy conscience wounded and awaked) thou hast had a sight of Christ, and hast thirsted after him, and hast cast thy self on him, and hast followed his ways and Commandments by an universal obedience? If upon search thou canst say (without self-deceit) that so it is with thee, then mayest thou bless God that ever thou wast born, certainly (I dare say it) thou art *born again*. But if thou hast not sense or feeling of these works, if all I have spoken are very mysteries to thee, what shall I say? but if ever, if ever thou meanest to *see the kingdom of God, strive, struggle, endeavor with thy might and main* to become truly regenerate: thus whilest the Minister speaks, it is Christ that comes with power in the word, *Ezek. 18. 31, 32.* thou mayest say perhaps, it is not in thy power, thou art onely a meer patient, and Gods Spirit the agent, and who can command the spirit of the Lord, that *bloweth where he listeth*, at his own will and pleasure? I answer, It is indeed the Spirit, and not man, that regenerates or sanctifies: but I answer withal, The doctrine of the Gospel is the ministration of the Spirit, and wheresoever that is preached (as I preach it now to thee) there is the holy Ghost present, and thither he comes to regenerate: nay, I can say more, there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he shall do, the Spirit of God may, nay will in the day of his power mightily work in him, to his quickening and purging; if then as yet thou feelest not this mighty work of God in thee, and yet fain wouldst feel it, and gladly dost desire it (otherwise I confess it is in vain to speak) follow me in these passages; I shall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou ascend these steps aforesaid, I dare certainly pronounce of thee, thou art the *man born again*.]

The first wing is *Prayer*, which first brings thee to Gods throne, and (there, if thou hast thy request) then to *the new birth*; if I must acquaint thee how to pray; *Hos. 14. 2. Take with you words, and turn to the Lord; say unto him, take away all iniquity, and receive us graciously,*—and then it follows, *I will heal their backsliding, I will love them freely*, ver. 4. *Jerem. 30. 18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke, turn thou*

thou me, and I shall be turned. The soul may object, *I may say thus, and be no better* : But I answer, say it, though you be no better, because God bids you say it : Say it, and say it again ; it may be he will come in when you say it, *Hosea 14. 4.* Pray that God would please to prepare thy heart, to sanctifie thy affections, to order thy will, to preserve thee from sin, to prepare thee for growth unto full holiness and righteousness : this was the effect of *Jeremiahs* prayer, *Convert me, O Lord, and I shall be converted ; heal me, O Lord, and I shall be healed ; save me, O Lord, and I shall be saved : Turn thou us, O good Lord, and so shall we be turned,* Jer. 17. 14. and *Lament. 5. 21.* It is the Lord that converts, and heals, and saves, and turns ; and Prayer is the means to produce this effect in thee : when we are required to pray, to repent, and believe, we are not to seek strength in our selves, but to search into the Covenant, and turn the promise into prayer. As the Command is, *Repent, Act. 17. 30.* Now the Covenant is, *Christ shall give repentance, Act. 5. 31.* and therefore pray, *Turn thou me, and I shall be turned,* Jer. 31. 18. then bow thy knees, and humbly, heartily, frequently, fervently implore the influence of Gods blessed spirit : Cry with the Spouse in the Canticles, *Awake, O North-wind, and come thou South-wind, and blow upon my garden, that the spices thereof may flow forth,* Cantic. 4. 16. The more rushing and mighty this wind of the Spirit is, the more will he make thee fructifie in his graces and blessings ; therefore cry again and again, *O Lord, let thy Spirit come upon me : create in me a clean heart, O God, and renew a right spirit within me. O Lord Jesu, send thy Spirit into me, which may restore me from this death of sin, unto the life of holiness.* Thus wouldest thou ask, and continue asking ; thus wouldest thou cry, and continue crying, then could I assure thee of the promise which God hath made, and cannot deny, *he that asketh receiveth ; and, he that seeketh findeth ; and, to him that knocketh* (by continuance and perseverance) *it shall be opened,* Mat. 7. 8.

The second wing, or hand, that bears and leads thee to these steps of the new birth, is, *Constant hearing of the Word* : thou must attend the gates of wisdom, and wait on her posts ; thou must come to Gods house, and hearken to the ministry of the Word : no doubt, but if thou beest constant in this duty, God will stir up some good Samuel, God will use some of his Priests (consecrated to that office,

1 Cor. 4. 15.

office) to beget thee again: Understand this soberly; for if Jesus Christ himself should preach to the soul every day, and give not out of himself, the ordinance would be empty to it: it is Christs coming in to his people in the ordinances, that onely fills the empty soul with good things. To this purpose are Gods Ministers called Spiritual Fathers, *I have begotten you* (saith Saint Paul) *through the ministration of the Gospel*, 1 Cor. 4. 15. The Pastors tongue is the Lords Conduit-pipe, and hereby he drives the sweet and wholsom waters of life into the souls of his chosen; onely do thou frequent the means, and thou shalt see at one time or other, God will remember thee in mercy: It is true, I know not when; and therefore I wish thee miss no Lords-day to repair to Gods house, lest the day of thy neglect might have been the day of thy conversion; certain it is, no man should expect Gods blessing without his ordinances; no eating of bread without plowing and sowing, no recovering of health without eating and drinking, no posting on land without somewhat to ride on, no passage on seas, without somewhat to sail in; so no blessing, no grace, no regeneration, no *new birth* at all, without waiting upon God in his ways, and in his ordinances. Now then, as thou desirest heaven, or (the way to heaven) to be born again, *I beseech thee make high account of this ordinance of God, the preaching of his Word*: In preaching of the Gospel, light, motion, and power goes out to all, which men resist: and some are destroyed, not because they could not believe, but because they resist, and will not obey, and so dye, *Act. 7. 51. Luke 13. 34. Ezek. 33. 11. Hos. 13. 9.* and yet I wish thee not onely to hear it, but after thou hast heard, consider of it, ponder on it, and lay the threats and reproofs, the precepts and promises, unto thine own soul: thus if thou hearest and meditatest, I doubt not but Gods word will be a *Word of power* to thee, and (together with prayer) bring thee towards the new birth, whither except a man come, he cannot (possibly) see the kingdom of God.

Gen. 28. 12.

Thus far of the new birth: you see we have mounted those steps, whose top (like Jacobs ladder) reacheth up to heaven; witness the next word, he that is born again shall see the kingdom of God, but he that is not born again, he cannot see the kingdom of God.

He cannot see the kingdom of God.]

THe priviledges of the new birth are these two, to see,] and to
see the kingdom of God.] First

First, *to see,*] Which is all one (saith a Modern) as to *enjoy*: *Arctius in loc.* yet a man may see that which he doth not enjoy; but without regeneration there is no sight, much less possession of *the kingdom of God.*

To *see* then is the lesser happiness, of which the unregenerate are debarred; but to *see*, in it self is a great and gracious privilege, to which the regenerate are admitted: for whether by *Gods kingdom* be meant the kingdom of grace, or the kingdom of glory, *Happy are the eyes that see these things.*

But whose eyes are they? If we examine the unregenerate, he sees no whit into the awful Majesty of God the Father, he sees no whit of the beauty, mercy, and pity of his Savior, he sees no whit into that glorious highness of Gods Spirit in Heaven, nor yet of his nighness to his brethren on earth: Hence it is, that when he comes into the Temple, among the Congregation of Gods Saints, his soul is not delighted with their prayers, praises, Psalms, and Service; he sees no comfort, no pleasure, no content in their actions. But the *new man* is of better sight, the graces of the Spirit, and the ward-robe of Gods glory are all produced to his eye, as if the Lord should say, *Come, and see*: so Moses, *Stand still, and see the salvation of God*: so Christ to his Apostles, *It is given to your eyes to see these things, to others but by parables.* He that is *born again* hath a spiritual eye, and a celestial object, *The eye of his understanding is enlightned* (saith St. Paul:) *anointed* (saith S. John:) To what end? But that he may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints, Ephes. 1. 18. See a privilege, of which the unregenerate is ever barred, his minde is dark, even *darkness* it self, Ephes. 5. 8. And therefore it is no wonder, Ephes. 5. 8. what is said by our Savior, that *he cannot, cannot see*] *the kingdom of God.*

The second privilege is the object of this sight, here called *the kingdom of God.*] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this *Kingdom* is meant Heaven: Calvin is of minde, that *not heaven, but a spiritual life is thereby understood*: *Arctius* saith (and I am of his minde) that whether we understand the one or the other, *It matters not much*: Sure we are, that both these (*Grace and Glory*) are annexed to the *new birth*, and both very well

Venite, & videte.
Psalm 46. 8.
Exod. 14. 13.
Ephes. 1. 18.
Rev. 1. 3. 18.

Calvin in loc.
Arctius in loc.
Parum refert,

may be implied in this word, *the kingdom of God.*]

- First then, if by *the kingdom of God* is meant the kingdom of Grace (whereof our Savior speaketh, *The kingdom of God is within you*, Luke 17. 21.) See to what a priviledge the *new man* hath attained, all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? what fruits? St. Paul tells you, Gal. 5. 22. *Love, joy, peace, long sufferings, gentleness, goodness, faith, meekness, temperance*: or would you have us to contract them? St. Paul doth it elsewhere, *the kingdom of God is — righteousness, peace, and joy in the holy Ghost*, Rom. 14. 17.

- First, *Righteousness*, and that is either *active* or *passive*; holiness of life, or (the cause of this holiness) our *righteousness in Christ*: If the first be meant, no sooner is *man born again*, but he enters into *the holy path*, he declines all evil, and stands at the sword point with his most beloved sin; or if ever any sin (through the violence of temptation) seize on him again, he is presently put again into the pangs of *the new birth*, and so renewing his sorrow, and repairing repentance, he becomes more resolute and watchful over all his ways: And as he *abhors evil*, so he *cleaves to that which is good*; his *faith* like the *Sun*, sets all those gracious heavenly stars on shining, as *hope, and love, and zeal, and humility, and patience*; in a word, *universal obedience, and fruitfulness in all good works*: not one, but all good duties of the first and second Table, begin to be natural and familiar to him, and though he finde some duties more difficult, yet he resolveth, and striveth to do what he can, and is much displeased and grieved, if he do not as he should. Or if by *righteousness* is meant *passive righteousness*, to wit, *our righteousness in Christ*, no sooner is *a man born again*, but he is cloathed with this *righteousness*; the other (God knows) is but weak and full of imperfection, and therefore to speak properly, *It is the righteousness in God, that makes us appear righteous afore God*: would you have a plain case? as *Jacob* to procure the blessing of his father, hid himself into the apparel of his brother, and so received it to his own commodity, under the person of another: thus the *new man* puts on the righteousness of Christ, with which being clad as with a garment, God accepts him in his stead, his faults being covered with his Saviors perfection.

Extra nos est
justitia, non in
nobis: Luther.
de instit. Chri-
stiana.

Secondly,

Secondly, from this *Righteousness* ariseth *Peace*: no sooner is man righteous, but he is at *peace* with man, at *peace* with God, at *peace* with himself. He is at *peace* with man; *The Wolf shall dwell With the Lamb, and the Leopard With the Kid*, saith the Prophet, *Isa. 11. 6.* The meaning is, that in the kingdom of Christ, when a man is called into the state of grace (howsoever by nature he is a *Wolf*, or a *Leopard*, or a *Lyon*, or a *Bear*, yet) he shall then lay aside his cruelty, and live peaceably with all men, with *all men*, I say, *bad and good*; for if *bad*, the Apostle implies them, *As much as in you is, have peace with all men*, Rom. 12. 18. Or if *good*, then he cannot but have *peace* with them, yea, although before his conversion he hated and maligned them, yet now he is ravished with the delight and love of them, and to this end he labors might and main to ingratiate himself into their blessed Communion; true, how should he but love them, and sympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him for ever? Nor is this all; he is at *peace* with God, he hath humbled himself, and confest his fault, and cryed for *mercy*, and cast himself upon Christ, and vowed amendment of life; so that now God by his word hath spoke *peace* to his soul, by the mediation of Christ it is obtained, and by the testimony of the Spirit he feels it within him. This is that *Peace* which passeth all understanding, it made the Angels sing; *Peace upon earth*, it makes his soul reply, *My peace is in heaven*: what else? The storm is past, and the rain is gone away, he that lay for a night in the darkness of sorrow, and weeping for his sins, now he beholds the Son of righteousness appear (as the Disciples often did upon the Mount of Olives, signifying peace) all quiet, and calm, and pleasant. Nor is this all, he is at *peace* with himself, I mean his own conscience; that which before stirred up the fire, that brought him to a sight of sin, and sense of Divine Wrath, that filled him with fearful terrors, compunction, remorse, and true sorrow for sin, it is now turned good and quiet. Solomon calls it a continual feast, Prov. 15. 15. who are the attendants but the holy Angels? what is the cheer, but joy in the Holy Ghost? who is the feast-maker but God himself, and his good Spirit dwelling in him? Nor is this feast without musick, Gods word and his actions make a blessed harmony, and he endeavors to continue it

it by keeping *peace* and a good conscience towards God and man.

Thirdly, from this *peace* issueth *joy in the holy Ghost* ; no sooner is a man at *peace* with man, with God, with himself, but he is filled with *joy* that no man can take from him ; this *joy* I take to be those blessed stirrings of the heart, when the seal of remission of sins is first set unto the soul by the *spirit of Adoption* ; For thus it is, the soul having newly passed the pangs of the *new birth*, it is presently bath'd in the blood of Christ, lull'd in the bosom of Gods mercies, secured by the Spirit of its inheritance above ; and so ordinarily follows a Sea of comfort, a sensible taste of everlasting pleasures, as if the man had already one foot in heaven. But I hear some object, They have felt the pangs, cast themselves on Christ, resolved against all sin, and yet no comfort comes. It may be so, though not ordinarily ; certain it is, whosoever hath this *joy* is *new born*, yet not every one *new born* hath this *joy* ; if any then be in such case, let him hear what the Spirit of truth saith, *Since the beginning of the World men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him*,
 Isa. 54. 4. *Waiting patiently* (saith a Modern) *for the Lords coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto God, which he is wont to crown with multiplyed and overflowing refreshings when he comes.* To this end saith the Prophet, *They that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint*, Isa. 40. 31. Nay, and should a man dye (saith my Author) *in this state of waiting, if his heart in the mean time sincerely hate all sin, heartily thirst for the mercy of God in Christ, and resolve truly upon new universal obedience for the time to come, he shall certainly be saved ; because the holy Ghost saith, Blessed are all they that wait for him*, Isa. 30. 18. Or if this will not satisfie his desire, let his desire quicken and set on work (with extraordinary fervency) the spirit of prayer, let him have recourse again and again unto the promises of Scripture towards the poor, heavy-laden, penitent souls ; and when the time is come (if it will come) which God hath appointed, then shall he feel this joy unspeakable, *the joy of the Holy Ghost* ; and this
 is

Isa. 64. 4.

Isa. 40. 31.

Isa. 30. 18.

is the head, the height, the top, the highest step in this kingdom of grace, *the kingdom of God.*

Or secondly, if by *the kingdom of God* is meant the *kingdom of glory*, see then what a priviledge waits on the *new man*; no sooner shall his breath and body be divorced, but his soul mounted on the wings of Angels, shall straight be carried above the starry firmament, there shall it inherit *the kingdom*, Luke 12. 32. *an heavenly kingdom*, Matth. 7. 21. *the kingdom of God*, Act. 14. 22. and truly called so, for 'tis a kingdom of Gods own making, beautifying and blessing; a kingdom beseeming the glorious residence of the King of kings; a kingdom creating all Kings that but inhabit in it. But here my discourse must give way to your meditations: I cannot speak this priviledge, therefore conclude with *Austin*, *Anima quæ amat ascendat frequenter, & currat per plateas cœlestis Jerusalem, visitando Patriarchas, salutando Prophetas, admirando exercitus.* Mount your meditations on the wings of faith, and behold in Heaven those states of Wonder, Patriarchs shining, Prophets praising, Saints admiring, hands clapping, harps warbling, hearts dancing, the exercise a song, the ditty *Alleluiah*, the quirksters Saints, the consorts Angels, &c. In this fountain of pleasure let the *new-born Christian* bathe his soul, for his it is, and he it is onely that shall see it, in joy it; Except the man born again, no man shall ever see the *kingdom of God*.

Luke 12. 32.
Matth. 7. 21.
Acts 14. 22.

Augustin.

See more of
this in my
last things.

Thus far of the priviledges of *the new birth*; there waits on it the eye of faith, and righteousness, and peace, and joy in the Holy Ghost; in a word, *the kingdom of grace, and the kingdom of glory.*

And now (beloved) say, what would you do to obtain these priviledges? should any hand reach you a Crown for the pains to take it? should any but cast at your feet a bag of gold, and you might make it your own for the stooping, would you not for so great a reward do so little a service? and what is Gods service but perfect freedom, the yoke is ease, the burthen is light, but the reward is grace, glory, endless felicity. Bestir then yourselves, and if ever you mean to see the kingdom of God, endeavor to run through this new birth, and to lead a better life then here-

Use.

Matth. 11. 30.

heretofore you have done. Thus whilst the Minister speaks, Christ comes with power, and therefore he speaks and persuades. I conclude with my speeth to thee (whosoever thou art) into whose hands this Book is fallen: the truth is, the work is weak, and answerable in that kinde to the Author of it: many and many a stitch in my side, many a pull at my heart, many a gripe in my stomach (besides the pangs of my soul endeavoring to practice what I have writ) have I suffered and felt since I first begun it; and yet the comfort I have received my self in this *one necessary thing*, hath made me (contrary to the desires of my best friends) to run through this short work, by taking a longer time, as my continual disease would now and then suffer me. If (when I am gone) thou reapst any spiritual good by this my surviving pains, it is, next to Gods glory, all my desire; Yet I live, but to save thy soul I care not how soon I might dye, yea on that condition I could be willing (if God so pleased) the lines that thou readest were writ with the warmest blood in my heart: willing, said I? yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy spiritual good, to the very last drop in my veins. I say no more, consider what I have said, *Except a man be born again, he cannot see the kingdom of God.*

An



An appendix, containing a more particular Method, for the man not yet born again, to have his part in the second birth.

CHAP. I.

The occasion and method of this Treatise.



Some there are, who hearing *the new birth* (or first repentance) to be so necessary to salvation, but never feeling in themselves any such change or conversion, have therefore *desired further helps*, though naturally thou art blinde, and wretched, and miserable, and poor, and naked; yet the Lord hath not left thee without means and helps: to this purpose he hath set up his ordinances; not that man of himself can dispose himself unto grace, but that the Spirit of Christ in the use of the ordinances (without any habitual or sanctifying grace in mans heart) can dispose of man to the reception of habitual or sanctifying grace. True it is, I advised them in the former Treatise to be *frequent in prayer, and in hearing of the word*: But so we have done, say they, and yet we feel no conversion: it may be so, for not always the doing of them, but perseverance in them through Christ obtains the blessing desired. And yet if they will out of hand *settle themselves to the work*, It is the Lord that saith, *Break up the fallow ground*, Jer. 4. 3. (i.) seek to the Lord to break them for thee: Be in the use of the means, and the Lord may come in, and break thy heart. I shall, for their further satisfaction, give them a more particular *Method*, and without a Text taken, take my self more liberty to put them in the way.

Two things I suppose necessary for them that would have part in the *new birth*,

H

1. To

1. The means to get into it, is
 - 1. To get into it.
 - 2. To be delivered of it.
 - 1. Examination of themselves.
 - 2. Confession of their sins.
 - 3. Hearty prayer for the softning of their hearts.

By which three are procured the three first steps,

- Sight of sin.
- Sense of divine wrath.
- Sorrow for sin.

2. The means to be delivered of it, is by application of the promises, and these, according to their several objects, produce their several effects;

some

- A sight of Christ.
- A desire after Christ.
- A relying on Christ.
- An obedience to Christ.
- A comfort in Christ, not onely sought for, but obtained, if the promises be rightly applied.

CHAP. II.

Sect. I.

The first means to get into the new birth.

THe means to get into the new birth, is first *Examination*; and the way to examine, is to set before men that Chrystal glasse of the Law for their *light and rule*: To this purpose I have here annexed a *Catalogue*, or Table, to shew them their offences; not that I can possibly enumerate all sins, but onely the kindes; and if herein I come short, yet consciences awaked may be occasioned hereby to bring into their thoughts those others not mentioned.

Now then (whosoever thou art that beginn'st this blessed work) examine thy self by this *Catalogue*, but do it warily, and truly, and where thou find'st thy self guilty, either note it in this book, or transcribe it into some paper, that so they may be ready for thine eye when thou comest to *Confession*.

Sect. 2.

Sect. 2.

Sins against the first Commandment.

IN every Commandment we must observe both the duties required, and sins forbidden, for both these are implied in every one of the Commandments; if in the first thou art guilty, thou must answer negatively; if in the second, thou must answer affirmatively: now then to proceed.

It is the first Commandment, *Thou shalt have no other gods but me.*

For the duties here required,

Say first, Hast thou ever in minde, will, and affections, took the true God in Christ to be thy God? Secondly, hast thou abounded in those graces by which thou shouldst cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and trusting in God? Thirdly, hast thou observed Gods mercies, and promises, and works, and judgements upon thee, and (by a particular application) took special notice thereof? Fourthly, hast thou communicated with the godly, and joyned thy self to Gods people, and delighted chiefly in them?

Or for the sins here forbidden,

Say first, hast thou not sometimes been guilty of blasphemy, or idolatry, or witchcraft, or atheism, or epicurism, or heresie? Secondly, hast thou not been guilty of pride, a sin flatly opposing God, and first committed by devils? Thirdly, hast thou not had inward reasonings that *there is no God*, or that *he seeth not*, or *knoweth not*, or that *there is no profit in his service*? Fourthly, hast thou not failed to love God, and fear God, and to put thy whole trust in God? Fifthly, hast thou not *trusted in man*, or *fear-ed man*, or *loved the world*, and thereby alienated thy heart from God? Sixthly, hast thou not *resorted to witches*, or in the first place to *Physitians*, and not to the living God? Seventhly, hast thou not *tempted God*, and in the matters of God, been either cold or lukewarm, or preposterously zealous? Eighthly, hast thou not a proneness to sin, yea to rebel against God in thy whole man? Ninthly, hast thou not been careless to perform the inward duties of *Gods worship in sincerity and truth*? if in these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt have no gods but me.*

Psal. 14. 1.

Esay 29. 15.

Iob 21. 14.

Ier. 17. 5.

Sect. 3.

Sins against the second Commandment.

IT is the second Commandment, *Thou shalt not make to thy self any graven image.*]

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will? Secondly, hast thou observed all those outward duties of his worship, as prayer, and vows, and fasting, and meditating, and the rest? Thirdly, hast thou repaired to Gods house, observed family duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Ier 9.14.

Say first, hast thou not sometimes walked after the imaginations of thy own heart, serving God out of custom, or (after the manner of thy fore-fathers) by will-worship and superstitions? Secondly, hast thou not committed idol worship, conceiving of God in thy minde, or respecting him in thy sense in the likeness of a creature? Thirdly, hast thou not mentioned the names of other gods, either by way of swearing, or apology? Fourthly, hast thou not made an image to liken God to it, or used any gesture of love and reverence to any such images? Fifthly, in a word, hast thou not been careless to worship God, to call upon the Lord, to receive Gods Ministers, or to perform any other of the outward duties of Gods worship? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not make to thy self any graven image.*

Exod 23.13.

Esay 40.18.

Zach.14.17.

Psal. 14.4.

Math. 10.14.

Sect. 4.

Sins against the third Commandment.

IT is the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*]

For the duties required:

Say first, hast thou been ever a constant learner, hearer, and doer of Gods Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit, without doubting or wavering? Thirdly, hast thou come preparedly

to

to the Sacrament of the Lords Supper, and *being come*, hast thou discerned the Lords body? Fourthly, hast thou used all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity?

Or for the sins here forbidden:

Say first, hast thou not sometimes in thy talk dishonored the titles, attributes, religion, word, people of God, or any thing that hath in it the print of his holiness? Secondly, hast thou not sworn or forsworn, or *loved false oaths*? Thirdly, hast thou not caused the name of religion, or people of God to be evil thought of by thy ill course of life, or by committing some gross sin? Fourthly, hast thou not rashly, or unpreparedly, or heedlessly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worship of God? Fifthly, hast thou not thought or spoken blasphemously, or contemptuously of God, or of any thing whatsoever pertaining to God? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not take the Name of the Lord thy God in vain.* Zach 8. 17.

Sect. 5.

Sins against the fourth Commandment.

IT is the fourth Commandment, *Remember that thou keep holy the Sabbath day.*

For the duties here required.

Say first, hast thou (according to the equity of this Commandment) ever observed *the Lords day*, and other days and times set apart for Gods service? Secondly, hast thou on those days rested from the servile works of sin, and rested and relied upon Christ, for the remission of sins, and led an holy and religious life, that so thou *mayest enter into that rest of heaven*? Thirdly, hast thou always prepared thy heart, before thou wentest into the house of the Lord, by meditation of Gods Word and Works, by examination and reformation of thy ways, by prayer, thanksgiving, and holy resolution to carry thy self as in Gods presence, and to hear and obey whatsoever thou shouldst learn out of the pure Word of God? Fourthly, hast thou repaired to Gods house in due time, and stayed the whole time of Prayer, reading, Heb. 4. 11.

reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lords day, to wit, *In private prayer and thanksgiving, in acknowledging thy offences to God, in reconciling thy self to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing to the necessity of the poor, instructing thy Children and servants (and the rest of thy family) in the fear and nurture of the Lord?*

Or for the sins here forbidden:

Say first, hast thou not sometime spent the Lords day in idleness, or in wordly business, in vanities, or in sin? Secondly, hast thou not omitted publique duties, or comest in too late, or wentest out too soon? Thirdly, hast thou not on those days sold wares, carried burthens, brought in sheaves, or wrought in the harvest? Fourthly, hast thou not employed thy cattel, or servants, or children, or any other, though thou workest not thy self? Fifthly, hast thou not profaned the Lords day, by needless works, words, or thoughts, about thy calling, or about thy recreation? Sixthly, have not the strict observance of the duties of that day been tedious unto thee, saying in thine heart, *When will the day be gone?* If in any of these thou hast transgressed, then hast thou broken this Commandment, *Remember that thou keep holy the Sabbath day.*

Sect. 6.

Sins against the fifth Commandment.

IT is the fifth Commandment, *Honor thy father and thy mother.*

For the duties here required,

they are either in $\left\{ \begin{array}{l} \text{Family.} \\ \text{Common-weal.} \\ \text{Church.} \end{array} \right.$

First, for the Family: Say, if thou art an husband; 1. Hast thou ever loved thy wife, and dealt with her according to knowledge, giving honor to her as to the weaker vessel, and as being heirs together of the grace of life, that your prayers were not hindered? If thou art a wife: 2. Hast thou submitted to thine own husband, as unto the Lord in every thing? 3. Hast thou put on the ornament

Ephes. 5.25.

1 Pet. 3.7.

Eph 5.22,24.

1 Pet. 3.4.

namement of a meek and quiet spirit, which is in the sight of God of great price? If thou art a parent: 4. Hast thou brought up thy children in the nurture and admonition of the Lord? 5. Hast thou corrected them, yet not provoked them by immoderate correction? 6. Hast thou provided for them in their callings, or outward estates? If thou art a childe: 7. Hast thou obeyed thy parents, and received correction with submission and reverence? 8. Hast thou relieved them in their wants? 9. Hast thou observed their instructions, and covered their infirmities? If thou art a master: 10. Hast thou entertained Gods servants, and given unto thy servant that which is just and equal? If thou art a servant: 11. Hast thou been obedient to thy master according to the flesh, with fear and trembling, in singleness of heart, as unto Christ? Not answering again, nor purloining, but shewing all good fidelity?

Ephes. 6. 4.

2 Tim. 5. 8.

Rom. 1. 30.

Heb. 12. 9.

Prov. 15. 15.

Gen. 9. 22.

Col. 4. 1.

Tit. 2. 9. 10.

Secondly, for the Common-weal; if thou art a Magistrate, 12. Hast thou executed just laws? 13. Hast thou reformed others abuses, according to the power that is in thee? If thou art a Subject: 14. Hast thou obeyed the higher Powers in all just commands? 15. Hast thou been subject unto them, not onely for wrath, but also for conscience sake?

Rom. 13. 5.

Thirdly, for the Church; If thou art a Minister: 16. Hast thou taught in season, and out of season? 17. Hath thy light shined before men, that they might see thy good works? If thou art a hearer: 18. Hast thou communicated to them that teach thee in all good things? 19. Hast thou obeyed them, and prayed for them, and loved them, and followed them, considering the end of their conversation?

Matth. 5. 16.

Gal. 6. 6

Heb. 13. 7, 17.

18.

Or for the sins here forbidden,

And first for the Family: Say, if thou art an husband: 1. Hast thou not sometimes abused thy wife, or smitten her, or injured her, in thought, word, or deed? If thou art a wife: 2. Hast thou not been wasteful, or froward, or idle? If thou art a childe: 3. Hast thou not despised thy fathers or mothers instructions? 4. Hast thou not mocked them, or despised them, or cursed them, or smitten them, or shamed them, or grieved them? If thou art a master: 5. Hast thou not governed thy family negligently? 6. Hast thou not with-held that which is just and equal in diet, wages, encouragement? If thou art a servant: 7. Hast thou not been idle, and slothful? 8. Hast thou not served grudgingly, and not from the heart?

Prov. 21. 19.

Prov. 15. 5.

Prov. 30. 17.

and 20. 20.

Secondly,

Secondly, for the Common-weal: If thou art a Magistrate:
 9. Hast thou not been as a Lyon, or a Bear, roaring and ranging o-
 ver the poor people? 10. Hast thou not decreed unrighteous decrees?
 Prov. 28. 15. respecting the persons of the poor, or honoring the persons of the
 Efa. 10. 1. mighty? If thou art a Subject: 11. Hast thou not reviled the
 Gods, or cursed the Ruler of thy people? 12. Hast thou not disobey-
 ed the higher Powers, or not denied tribute, or custom, or honor, or
 Levit. 19. 15. fear to Whom they are due?
 Exod. 12. 28.
 Rom. 13. 1, 7.

Thirdly, for the Church; if thou art a Minister: 13. Hast
 thou not been prophane and wicked in thy life and conversation?
 Jerem. 23. 11. 14. Hast thou not run before thou wast sent? or being sent, hast
 1 Tim. 4. 14. thou not been negligent in the gift that is in thee? 16. Hast thou
 Jerem. 23. 13. not prophesied in Baal, and caused Gods people to erre? 17. Hast
 thou not committed simony, or sought indirectly for the fleece, not
 regarding respectively the flock? 18. Hast thou not strengthen-
 ed the hands of evil doers, in preaching peace to wicked men?
 Jerem. 23. 14. 19. Hast thou not given heed to fables (or to some unprofitable
 1 Tim. 1. 4. matter) rather than to godly edifying, which is in faith? If thou
 art an hearer: 20. Hast thou not resisted the Minister, and the
 Gal. 6. 6. Word preached by him? whatsoever thou art, husband, or wife,
 Heb. 13. 7, 17, or parent, or childe, or master, or servant, or Magistrate, or Sub-
 18. ject, or Minister, or hearer, if in any of these thou hast trans-
 gressed, then hast thou broke this Commandment, Honor thy fa-
 ther and thy mother.

Sect. 7.

Sins against the sixth Commandment.

IT is the sixth Commandment, *Thou shalt do no murther.*

For the duties here required.

Say, 1. Hast thou ever desired and studied by all means law-
 ful, to preserve thine own person, and the person of thy neigh-
 bor?

Or for the sins here forbidden.

Say: 1. Hast thou not sometimes envied others for their
 Gen. 26. 14. wealth, or for their gifts, or for their respects with others?
 Numb. 11. 29. 2. Hast thou not offended others in gestures, gnashing on them
 Gen. 37. 11. with thy teeth, or sharpening thine eyes on them? 3. Hast thou not
 Job 16 9 offended

fended others in words, by censuring, or reviling, or rendring evil for evil, or railing for railing? 4. Hast thou not offended others in deeds, plotting against the just, or doing evil to any man? 5. Hast thou not been angry with thy brother without cause, or continued long in anger, keeping thy wrath (as it were) for ever? 6. Hast thou not rejoiced at others fall, or wished a curse to their souls? 7. Hast thou not done evil to thy self, by inordinate fretting, or grieving, or drinking, or surfetting, or saying in thy passions, *Would God I were dead*? 8. Hast thou not been a sower of discord, or some way or other, a just occasion of the discomfort, or of the death of thy neighbor? If in any of these thou hast transgressed, thou hast then broken this Commandment, *Thou shalt do no murther.*

1 Pet. 3. 9.
Psal. 37. 12.

Matth. 5. 22,
Amos 2. 11.

Pro. 24. 17.
Job 31. 30.

Numb. 14. 2.
Pro. 6. 14.

Sect. 8.

Sins against the seventh Commandment.

IT is the seventh Commandment, *Thou shalt not commit adultery.*

For the duties here required.

Say: Hast thou ever kept thy self pure in soul and body, both towards thy self and others?

Or for the sins here forbidden.

Say: Hast thou not sometimes been defiled with buggery, Sodomity, incest, whoredom, adultery, Polygamy, self-pollution, or with changing the natural use into that which is against nature? 2. Hast thou not offended in the occasions of uncleanness, as in idleness, gluttony, drunkenness, wanton company, whorish attire, or perfumes? 3. Hast thou not sinned in thy senses, or gestures, or words, by filthy communication proceeding out of thy mouth? 4. Hast thou not harbored in thy heart burning lusts, impure thoughts, inordinate affections? 5. Hast thou not behaved thy self immodestly, unsoberly, or shamelessly abusing thy body, or using some maner of dalliance and wantonness? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not commit adultery.*

Rom. 1. 26.

Pro. 7. 16, 17.
Col. 3. 8.

Matth. 5. 28.

Col. 3. 5.

Sect. 9.

Sins against the eighth Commandment.

IT is the eighth Commandment, *Thou shalt not steal.*

For the duties here required.

Say, Hast thou ever, by all good means, furthered the outward estate of thy self and of thy neighbor?

Or for the sins here forbidden.

Say: First, Hast thou not sometimes got thy living by an unlawful calling? Secondly, hast thou not impoverished thy self by idleness, luxurious, or unnecessary expences? Thirdly, hast thou not withheld from thy self, or others, that which should have been expended? Fourthly, hast thou not gotten, or kept thy neighbors goods by falsehood, or force, and made no restitution? Fifthly, hast thou not stolen by usury, or oppression, or fraud, in buying or selling, an abomination unto the Lord? Sixthly, hast thou not robbed God of his tithes and offerings by sacrilege or symony? Seventhly, hast thou not some way or other impaired thy neighbors state? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not steal.*

Deut. 25. 16.
Malac. 3. 8.

Sect. 10.

Sins against the ninth Commandment.

IT is the ninth Commandment, *Thou shalt not bear false witness.*

For the duties here required.

Say, Hast thou ever by all means sought to maintain thy own and thy neighbors good name, according to truth and a good conscience?

Or for the sins here forbidden.

Say, First, hast thou not sometimes loved (or made) a lye? Secondly, hast thou not raised a false report, to the defaming of many? Thirdly, hast thou not censured or judged others, yet never considered the beam that is in thy own eye? Fourthly, hast thou not flattered thy self and others, saying unto the wicked, *Thou art righteous*? Fifthly, hast thou not condemned some without witness,

Rev. 22. 15.

Ier. 20. 10.

Mat. 7. 3.

Prov. 24. 24.

ness, or forbore to witness for others when thou knewest the truth? Sixthly, hast thou not been uncharitably suspicious, or a despiser of thy neighbor? Seventhly, hast thou not told a lye, whether jestingly, or officiously, or perniciously? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not bear false witness.*

Sect. II.

Sins against the last Commandment.

[It is the last Commandment, *Thou shalt not covet.*]

For the duties here required.

Say, First, hast thou ever been truly contented with thy own outward condition? Secondly, hast thou rejoiced at others good, and loved thy neighbor as thy self?

Matth. 19. 19.

Or for the sins here forbidden.

Say, First, hast thou not sometimes conceived evil thoughts in thy heart? Secondly, hast thou not delighted in the inward contemplations of evil? Thirdly, hast thou not been full of discontent with thy own condition and state? Fourthly, hast thou not felt another law of thy members warring against the law of thy minde? Fifthly, hast thou not coveted after something or other that was thy neighbors, either with will, or by actual concupiscence? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not covet.*

Matth. 15. 19.

Rom. 7. 29.

CHAP. III.

The second means to get into the new birth.

After examination (which may well serve thee for one days work or two) the next duty is *Confession*. Now then take the Catalogue of those sins (or if thy awaked conscience can tell thee of any other) which thou knowest thou hast committed, and noted, either in this book, or on some other paper; and kneeling on thy knees, spread thy Catalogue before the Lord, I say, spread thy Catalogue before the Lord, as *Hezekiah did his letter*; there read thou seriously and particularly, saying, *O Lord, I confess I have committed this sin, and the other sin* [as

2 King 19. 14

Ezek. 36. 31.

Luke 18. 13.

they are before thee in order] of all these sins I am guilty, especially of those sins wherein I delighted, my darlings, my minions, my bosom-sins, [take notice of them, and confess them again] of all these sins I am guilty; And now, O Lord, standing (as it were) at the bar of thy tribunal, I arraign my self, and accuse my self, and judge my self worthy of the utmost of thy wrath and indignation; for one sin thou cast Adam out of paradise, for one sin thou cast the Angels out of heaven, for one sin thou destroyedst a world of men, and what then shall become of me, that have committed a world of sins? — [here pause a while, and meditate on thy unworthiness.] O that I should be so foolish, so brutish, so mad to commit these sins, these manifold sins! O that by these sins I should break so holy a law, provoke so good and great a Majesty! What shall I do, but remembering my evil ways, even loath my self in my own sight (yea abhor my self in dust and ashes) for my iniquities and my abominations? &c. — For conclusion, thou mayst imitate the Publican, who not daring to lift up his eyes, smote his brest, so do thou, and sigh, and say with him, O God be merciful to me a sinner.

CHAP. IV.

Sect. I.

The third means to get into the new birth.

After Confession (which may well serve thee for another days work) the next duty thou must labor for, is to seek for true sorrow and mourning for thy sins: Seek thou must, and never leave seeking, till thou feel thy heart melt within thee. To this purpose reade some tracts of death, of judgement, of hell, of Christs passion, of the joys of heaven: Last of all (and I take it best of all) resolve to set every day some time apart to beg it of the Lord: When Daniel set himself to pray, the Lord came in to him, Dan. 9. 3. When Peter had gone apart to pray; and when Paul had prayed in the Temple, then the Lord came in to them, Act. 10. 6. and 22. 17. And why may not I bid thee pray, as well as Peter bid Simon Magus, yet being in the gall of bitterness and bond of iniquity? Act. 8. 22, 23. and at the time appointed fall down on thy knees, spread thy Catalogue, confess, accuse,

accuse, judge, condemn thy self again; which done, beg, beg of the Lord to give thee that soft heart he promised, *Ezek. 36. 26.* *A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Say then to thy self, *Is this the Lords promise? O Lord perform it to my heart; take away my stony heart, give me an heart of flesh, a new heart, a new spirit, &c.* — [here make thine own prayer, be not careful of words, onely let the words be the true voice of thy heart:] and the more to work softning, thou mayest sob, and sigh, and beat thy brest, above all thou must pray, and call, and cry with vehemency and fervency not to be uttered. When thou hast done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this resolution, that thou wilt never leave praying till the Lord hear thee in mercy, till he make thee to feel thy heart melt within thee, yea (if it may be) till thou seest thy ** tears trickling down thy cheeks*, because of thy offences. The Lord will (perhaps) hear thee at the first time, or at the second time; or if he do not, persist thou, thy suit is just, and importunity will prevail; yea I can say, *thy desire to sorrow being resolute, it is a degree of godly sorrow it self*, and no doubt the Lord will increase it, if thou begst hard a while.

Ezek. 36. 26.

** Ut hoc modo
confringas ca-
pita draconum
tuorum in a-
quis.*

Sect. 2.

The first reason for this sorrow.

THis must be done, first because *without pangs no birth:* *Quid sunt dolores parturientis nisi dolores pœnitentis?* (saith Saint *Austin*) the pangs of a penitent man are as the pangs of a woman: Now as there can be no birth without pains of travel going before, so neither true repentance without some terrors of the law, and straits of conscience. *Ye have not received the spirit of bondage again to fear*, saith the Apostle to the Romans; and what is that? but to shew us, they once did receive it; when? but in the very first preparation to conversion: then it was that the Spirit of God in the law did so bear witness unto them of their bondage, that it made them to fear. And certainly thus it is with every man in his first conversion, his contrition must be compungent, and vehement, bruising, breaking, renting the heart,

*Aug. in Psal.
48.*

Rom. 8. 15.

heart, and feeling the throws (as a woman laboring of childe) before there can be a *new birth*, or the *new creature* be brought forth.

Sect. 3.

The second reason for this sorrow.

A Gain, *without contrition no Christ*; therefore it was that God first opened the eyes of our first parents, to make them see and be sensible of their sin and misery, *Gen. 3.7.* before he promised Christ, *vers. 15.* therefore it was that *John Baptist* (saith *Chrysostome*) first thoroughly frighted the mindes of his hearers with the terror of judgement, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the punishment, to wit, of being hewn down, and cast into the fire; and when he had thus every way tamed, and taken down their stubbornness, then at length he makes mention of Christ. Why, then is Christ seasonably revealed (saith *Musculus*) When the hearts of men being soundly pierced by preaching repentance, are possessed with a desire of his gracious righteousness. Or if you will hear *Calvin*, To whom is Christ promised, but to them alone who are humbled and confounded With the sense of their own sins? Certainly the first thing that draws to Christ, is to consider our miserable estate without him; No man will come to Christ except he be hungry; no man will take Christs yoke upon him, till he come to know and feel the weight of Satans yoke; to this end therefore must every man be broken with threats, and scourges, and lashes of conscience, that so despairing of himself he may flye unto Christ.

Sect. 4.

The third reason for this sorrow.

A Gain, *without hearty sorrow no spiritual comfort.* We must first be humbled before the Lord, and then he will lift us up. Christ indeed was anointed to preach good tidings, but to whom? to the poor, to the broken-hearted, to the captives, to them that are bound, to the bruised, *Esay 61.11.* God pours not the oyl of his mercy save into a broken vessel, God never comforts throughly,

throughly, save where he findes humiliation and repentance for sin. The Word of God (saith one) hath three degrees of operation in the hearts of his chosen: First, it falleth to mens ears as the sound of many waters, a mighty, great, and confused sound, and which commonly bringeth neither terror nor joy, but yet a wondring, and acknowledgement of a strange force, and more then humane power; this is that effect which many felt hearing Christ, when they were astonished at his doctrine, as teaching with authority; What manner doctrine is this? never man spake like this man: The next effect is the voice of thunder, which bringeth not onely wonder, but fear also; not onely filleth the ears with sound, and the heart with astonishment, but moreover shaketh and terrifieth the conscience: The third effect is the sound of harping, while the Word not onely ravisheth with admiration, and striketh the conscience with terror, but also lastly filleth it with sweet peace and joy. Now albeit the two first degrees may be without the last, yet none feel the last, who have not in some degree felt both the first. He saith true, in some degree, though commonly the deeper is the sense of misery, the sweeter is the sense of mercy. In our dead security before conversion (saith another) God is faine to let the law, sin, conscience, Satan, a deep sense of our abominable and cursed state loose upon us, and to kindle the very fire of hell in our souls, that so we might be roused, and afterward more sweetly and soundly raised and refreshed; for after the most toylsome labor is the sweetest sleep; after the greatest tempests the stillest calms; sanctified troubles and terrors establish the surest peace, and the shaking of these winds makes the trees of Gods Eden take the better rooting.

Forbes on Re-vel. c. 14.
Mar. 1. 22, 27.
Luke 4. 32.
Iohn 7. 46.

Boltons instructions for afflicted consciences.

CHAP. V.

Sect. I.

The means to be delivered out of the pangs of the new birth.

AND now if (by Gods blessing) thou feelest this sorrow and melting of heart, the next thing thou must do is to seek for the remedy, which remedy consists of these ingredients: First, *A sight of Christ*; secondly, *A desire after Christ*; thirdly, *A relying on Christ*; fourthly, *An obedience to Christ*; fifthly, *A comfort*

fort in Christ sought for and obtained. Thou wilt say, these ingredients are pearls indeed, but how should I procure them? I answer, by application of the promises; and sith every ingredient hath its particular promises, I shall let thee see them in order, onely do thou apply them thy self; it is enough for the Physitian to prepare the medicine, thy own body must receive it; so in this medicine it is, thou must apply it if thou wilt have souls-health.

Sect. 2.

The promises procuring a sight of Christ.

THe first step or ingredient that brings comfort to thy heavy soul, is the sight of Christ: and to procure this sight, thou hast these promises:

Matth. 1. 21. *Thou shalt call his name Jesus, for he shall save his people from their sins.*

Luke 2. 10, 11. *Behold I bring you good tidings of great joy that shall be to all people, that is, that unto you is born this day in the city of David a Savior, which is Christ the Lord.*

John 1. 29. *Behold the Lamb of God which taketh away the sins of the world.*

John 3. 16. *God so loved the world, that he gave his onely begotten Son, to the end that all that believe in him should not perish, but have life everlasting.*

John 3. 17. *God sent not his Son into the world that he should condemn the world, but that the world through him might be saved.*

Rom. 3. 25. *God hath set forth Christ Jesus to be a reconciliation through faith in his blood.*

1 Cor. 1. 30. *Christ Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

1 Tim. 1. 15. *This is a true saying, and by all means worthy to be received, that Christ Jesus came in o the world to save sinners.*

Heb. 13. 12. *Jesus, that he might sanctifie the people with his own blood, suffered without the gate.*

1 John. 2. 1, 2. *If any man sin, We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for us onely, but also the sins of the whole world.*

Revel. 5. 8. *Thou wast killed, and hast redeemed us to God by thy*

thy blood, out of every kindred, and tongue, and people, and nation.

All these tell thee, that as thou art a sinner, so thou hast a Savior; onely do thou apply them, and certainly they will procure thee the first step, the first ingredient of this remedy to thy misery, to wit, *the sight of Christ.*

Sect. 3.

The promises procuring a desire after Christ.

THou mayst say, *I see Christ, and I see that his person, and death, and blood-shed, are precious and saving; but how may I make him mine? how may I know that he is my Savior?* I answer, thou must *hunger and thirst after him*; this desire is the second step: and to provoke thee to this duty, consider of these promises:

Esay 55.1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.*

Mat. 5.6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

John 7.37,38. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*

Revel. 21.6. *I will give to him that is athirst, of the water of life freely.*

Revel. 22.17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.*

Psal. 63.1. *O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth greatly after thee, in a barren and dry land without water.*

Psal. 145.19. *He will fulfil the desire of them that fear him.*

All these may provoke thee to thirst after Christ, that most sovereign, and soul-saving fountain, opened to the house of David, and to the inhabitants of Jerusalem for sin, and for uncleanness, Zach. 13.1.

Sect. 4.

The promises procuring a relying on Christ.

YET thou mayest say, *I thirst indeed, but I dare not drink; I desire, but I dare not come neer, to lay hold on Christ: How so? I am (sayest thou) a most vile, unworthy, wicked wretch, and my sins are of a scarlet, crimson die: True it is; for thee to pretend part in Christ, wallowing yet in thy sins, for thee to believe that Christ is thy righteousness, purposing yet to go on in the practice, or allowance of any one known sin, it were a most cursed horrible presumption indeed; but where all sin is a burthen, every promise as a world of gold, and the heart sincere for a new way, there a man may be bold: A man may? yes, he must; if thou groanest under sin, if thou longest after Christ, apply these promises, and they will force thee to lay hold upon the Rock, to take Christ for thine own, to throw thy sinful soul upon the bleeding wounds of Jesus, and to cast thy self with confidence into the bosom of his love.*

Boltons Instru-
ctions for
afflicted con-
science.

First then, *Take notice (saith a Modern) that Jesus Christ keeps open house for all hungry and thirsty souls.*

Revel. 22. 17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.* Or if open house will not fit without invitation, hear him call;

Matth. 11. 28. *Come unto me all ye that labor, and are heavy laden, and I will give you rest.* Or if invitation will not fit without proclamation, hear him proclaim:

Joh. 7. 37. *Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of water.* Or least thou shouldest think thou must come to thy cost, and bring somewhat in thy hand, hear how he doubles and trebbles his cry to the contrary:

Isa. 55. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And yet lest thou say, I am so far from bringing any thing in my hand, that I bring a world of wickedness in my heart, and my sins I fear will hinder my acceptation, no (saith he again)

Isa. 55. 7. *Let the wicked forsake his way, and the unrighteous man*

man his thoughts (and this is thy desire, thy case) and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Or if all this will not do without a more solemn invitation, see then how the Lord of heaven sends forth his ^{*}Embassadors to move thee, and entreat thee to come in :

2 Cor. 5. 20. Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God. Or if he cannot woo thee, lo he commands thee :

1 Ioh. 3. 23. And this is the Commandment, that we should believe on the name of his Son Jesus Christ. Or yet to drive thee to Christ, he not onely commands, but threatens :

Heb. 3. 18. And to whom sware he that they should not enter into his rest, but to them that believed not ?

And what can he do more unto his Vineyard ? First (to bid thee welcom) he keeps open house ; secondly, he invites ; thirdly, he proclaims ; fourthly, he calls thee *sans-fee*, without money, or moneyworth ; fifthly, he apologizeth ; sixthly, he sendeth ; seventhly, he commandeth ; eighthly, he threatneth : Hear what mine Author concludes from these premises ; How cruel then is that man to his own Wounded conscience, Who in his extreme spiritual thirst Will not be drawn by this eight-fold merciful cord, to drink his fill of the fountain of the Water of life, to cast himself with confidence and comfort into the arms of the Lord Jesus ? — Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and every one that is weary of his sins, to relye upon the Lord of life for everlasting welfare ?

Sect. 5.

The promises procuring obedience to Christ.

AND yet thou mayest say, *I have cast my self on Christ*, is this all I must do ? no, there is yet another step, he is not onely to be thy Savior, but thy husband, thou must love him, and serve him, and honor him, and obey him : thou must endeavor not onely for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do or suffer any thing for Christ. And to provoke thee to this duty, consider of these texts :

Matth. 7. 21. Not every one that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

Matth. 11. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall finde rest unto your souls.

Matth. 16. 24. If any man will follow me, let him take up his cross and follow me.

2 Cor. 5. 15. He dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them.

2 Cor. 5. 17. If any man be in Christ, let him be a new creature, old things are passed, behold all things are become new.

1 Joh. 1. 6, 7. If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 Joh. 2. 5, 6. He that keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.

1 Joh. 3. 6, 9. Whosoever abideth in him, sinneth not. — Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

1 Joh. 3. 24. He that keepeth his Commandments, dwelleth in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.

1 Joh. 5. 18. We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

All these may invite thee to enter into the holy path, and to fight under Christs banner against the world, the flesh, and the Devil, unto thy lives end.

Sect. 6.

The promises procuring comfort in Christ.

ONce more thou mayest say, I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin; yea, I have seen, and thirsted, and repented, and purposed universal obedience

dience to my Savior, and yet no comfort comes: it may be so, but hast thou praised God for this work of wonder, *the new birth* wrought in thee? If so, then is there another duty expected from thee, *right precious and pleasing unto God*, and that is *waiting*: yet I could wish thee address thy self to these precious *promises*, settle thy soul on them with fixed meditation and fervent prayer, and where thou perceivest the *condition of the promises* to be by Gods grace formed in thee, thou mayest safely assure thy soul of so much favor, as is expressly contained in the *promises*.

Levit. 26. 40, 41, 42, 44. *If they shall confess their iniquity, --- If their uncircumcised hearts be humbled, --- Then will I remember my Covenant, --- that I might be their God, I am the Lord: the condition is to confess and be humbled; and this if thou dost, the Covenant is sure, the Lord is thy God.*

Job 33. 27, 28. *If any say, I have sinned, and perverted that which is right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. The condition is, If any say, I have sinned, if thy heart say thus in sincerity and truth, the promise is sure, God will deliver thy soul from hell, and thou shalt see the light of heaven.*

Psal. 51. 17. *A broken and a contrite heart, O God, thou wilt not despise. The condition is, a broken and a contrite heart for sin; and if thy heart be thus, be sure God will not despise it.*

Prov. 28. 13. *Whosoever confesseth, and forsaketh his sins, shall have mercy. The condition is, to confess and forsake sin: and this if thou dost, as sure as God is God, thou shalt have mercy.*

Isa. 57. 17. *I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. The condition is, to be of a contrite and humble spirit; and if thou art thus, God is true who hath said it, he dwells in thee, to revive thy spirit, and to revive thy heart.*

Isa. 61. 1. *The Lord hath anointed me to preach good tidings unto the meek, he hath sent me to binde up the broken hearted. The condition is, to be meek and broken hearted; and if this be thy case, then good tidings belong to thee, and Christ is sent to binde up thy broken heart in the bundle of peace.*

Jerem. 31. 19, 20. *Surely, after that I was turned, I repented.* (saith

(saith Ephraim) and after that I was instructed, I smote upon my thigh, I was ashamed; yea, even confounded, because I did bear the reproach of my youth -- Therefore (saith God) my bowels are troubled for him, I will surely have mercy upon him, saith the Lord. The condition is to repent, to be ashamed, confounded for sin, and if thy case be like Ephraims, God is the same to thee, his bowels yearn for thee, he will surely have mercy on thee.

Matth. 5. 6. *Blessed are they which hunger and thirst after righteousness.* The condition is, to hunger and thirst after the righteousness of Christ; and this if thou dost, then art thou blessed from the mouth of our Savior.

Matth. 11. 28. *Come unto me all ye that labor, and are heavy laden, and I will give you rest.* The condition is to labor, and be heavy laden with sin; and if thou art thus, Gods Word is sure, thou shalt have rest spiritual and eternal.

Revel. 21. 6. *I will give unto him that is athirst, of the water of life freely.* The condition is to thirst after the heavenly streams of Gods favor, and Christs sovereign blood; and this if thou dost, then hast thou part in the fountain of the water of life, that proceeds out of the throne of God, and of the Lamb; Revel. 22. 1.

All these are so full of comfort, that if thou but crush them with the hand of faith, they cannot but yield some juyce of sweetness to thy afflicted soul.

Sect. 7.

The means to apply the said promises.

I Said before, it was enough for me to prepare the medicine, it is thou must apply it; yet if thou seelest a backwardness to perform thy part, I shall tell thee of some means to incite thee, and help thee onward to the performance of this duty.

Take then the promises, and carry them (as thou didst the Catalogue of thy sins) into the presence of the Lord; and, fain down on thy knees, beseech God for thy Saviors sake to incline thine heart to believe those promises. If thou hast the repulse, pray again and again, yea resolve never to make prayer, but to use this petition, that the Lord would please to let thee have some feeling of the life of those promises; Some soul may object, I have no heart or spirit to pray, yet use thy endeavor, and in thy indea-

indeavors God may come in; and whensoever thou feelest any of them to be *spirit and life* to thee, whensoever thou feelest (by a certain taste) *the joys of the Holy Ghost* to fall upon thee, O happy man that ever thou wast born: then art thou (to thy own knowledge) *new born* indeed: then hast thou (without doubt) done this most glorious exercise of passing thorow *the new birth*, and then hast thou cause (as thou canst not choose) to sing and praise God day and night, world without end: So true is that of Christ, *Blessed are they that mourn; for they shall be comforted.* Marth. 5. 4.
Amen.

Sect. 8.

The Conclusion.

Here is an end, and to you to whom I have dedicated this work, my conclusion is this: The year hath now run his round since I first came amongst you, and how the Lord hath wrought by me you your selves know best: for my part, if I did but know one poor soul amongst you truly converted by such a weak unworthy instrument, I would ever think my self most happy in that soul, and richly payed for my pains. I know it, neither *Paul*, nor *Apollo* can do this, except God give the increase: howsoever, I must tell you, with *Paul*, my desires have been this way, I have since my coming travelled of you, and travelled again, that *Christ might be formed in you.* And what's the issue? once could the Lord say, *Shall I bring to the birth, and not cause to bring forth?* and (to joyn issue with you) have I travelled of you in birth, and not one of you brought forth? the Lord forbid. I confesse (beloved) I have received from you many kindenesses of love; now, for the Lords sake do me this one kindeness more; give me at least one soul among you, that I may give it unto God: O what a kindeness would you then do me! not all the wealth in your Town, nor all the increase of your state, nor all you have, or ever shall have, would do me so much good in the day of my Lord Jesus, as this one boon I ask: then could I say, *Lord, I have not lost the fruits of my labor in this Town, see here the soul now shining in glory which I converted by thy power; see here the soul of such a one, and such a one which through thy grace, and my ministry were converted unto thee.* If this were thus, why then (beloved) you would bless me for ever, and

and I should bless you for ever, and we should all bless God for ever, for this so gracious and so blessed a work. *Now the Lord of his goodness give you a sight of your sins, and a true sorrow for sin, and if not afore now, yet now, this day, the Lord this day set his print and seal upon you.*

The time draws on, and I have but a minute, a little time to speak to you; for a farewell then, let these last words take a deeper impression in your hearts: if you would do all I would have you do, I could wish no more, but that to this *humiliation or repentance*, you would adde *charity or love*: the first you owe to God, and the second to your *neighbor*: by the first you might become new creatures, by the second true Christians, like them in the Churches infancy, *of one minde, one heart, and one soul*; sure it is not possible that we should have *forgiveness of sins*, but that we must be of the *communion of Saints*. A thousand pities it is to hear of the many *factions* in our Church, and Kingdoms, and Towns, and Families, *O pray for the peace of Jerusalem, they shall prosper that love it*; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this lesson in the invitation, *You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbors, &c.* Here's both *repentance to God*, and *Charity* (nay more then charity, as we use the word commonly) even *love of your neighbors*. For my part I wish that my very heart-blood could cement the *divisions of Reuben* (for which are *great thoughts of heart*) in this Town, in this Church, in these Kingdoms. I will say no more, but conclude with those words of the Apostle, *Finally brethren, fare ye well, be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace be with you for ever and ever.*

Judg. 5. 15.

2 Cor. 13. 11.

22 NO 66

FINIS.